E.5.72

THE PRACTICE OF PIETY:

Directing a Christian how to walke that he may please God.

Amplified by thee Author

PIETY *hath the Promise* 1. Tim: 4. 8.

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TO THE

High and Mighty Prince CHARLES, Prince of WALES.

CHRIST JESUS, the [a] PRINCE of Princes, *bleſs your* Highneſs *with* length *of* days, *and an* increaſe *of all* Graces, *which may make you* truly proſperous *in this* life, *and* eternally happy *in that which is to* come. [a] 1 Tim. 6. 15. Apoc. 17. 14.

Jonathan *ſhot* [b] three Arrows, *to drive* David *further off from* Sauls *fury: and this is the* third Epiſtle *which I have written, to draw your* Highneſs *nearer to* Gods favour, *by directing your heart to* begin (*like* Joſiah) in your [c] youth, to ſeek after the God of *David*, (and of *Jacob*) your Father. *Not but that I know, that your* Highneſs *doth this* [b] 1 Sam. 20. 20. [c] 2 Chron. 34. 3.

without mine admonition; but becauſe I [d] *would with the* Apoſtle *have you* to [e] abound in every Grace, in Faith and Knowledge, and in all diligence, and in your love to Gods Service and true Religion. Never *was there more need of* plain *and* unfeigned *Admonition: for the* Comick, *in that ſaying, ſeems but to have* propheſied *of our times*, Obſequium amicos, veritas odium parit. *And no marvel, ſeeing that we are fallen into the* dregs *of* Time, *which being the* laſt, *muſt needs be the worſt days. And how can there be worſe, ſeeing* Vanity *knows not how to be* vainer, *nor* wickedneſs *how to be more* wicked? *And whereas heretofore thoſe have been counted moſt* holy, *who have ſhewed themſelves moſt* zealous *in their* Religion; *they are now reputed moſt* diſcreet, *who can make the* leaſt profeſſion of their Faith. *And that theſe are the* laſt days, *appears evidently; becauſe the* Security *of mens* eternal ſtate *hath ſo overwhelmed (as* [f] Chriſt *foretold it ſhould) all ſorts: that moſt who now live, are become* [g] lovers of pleaſure, more than lovers of God: *And of thoſe who pretend to* love GOD, O God! *what ſanctified heart can but bleed, to behold* how ſeldom they come to Prayers? how irreverently they hear GODS Word? what ſtrangers they are at the Lords Table? what aſſiduous ſpectators they are at Stage-plays? *where (being* Chriſtians) *they can ſport themſelves to hear the* Vaſſals of the Devil *ſcof-*

d Qui monet, ut facias, quod jam facis, ipſe monendo Laudat & hortatu comprobat acta ſuo.

e 2 Cor. 8. 7.

f Matt. 25. 1. &c.

g 2 Tim. 3. 4.

[h] *ſcoffing* Religion, *and* blaſphemouſly *abuſing phraſes of holy* Scripture *on their* Stages, *as familiarly as they uſe their* Tobacco-pipes in their Bibbing-houſes. *So that he who would now-a-days ſeek in moſt Chriſtians for the* power, *ſhall ſcarce almoſt find the very* ſhew *of* godlineſs. *Never was there more* ſinning, *never leſs* remorſe *for ſin. Never was the* [i] Judge nearer to come, *never was there ſo little* preparation *for his* coming. *And if the* Bridegroom *ſhould* now *come, how many* (*who think themſelves wiſe enough, and* full *of all* knowledge) *would be found* [k] fooliſh Virgins, *without* one drop *of the* Oyl *of ſaving* Faith *in their* Lamps? *For the greateſt* wiſdom *of moſt men in this age, conſiſts in being* wiſe, *firſt, to deceive* others, *and in the end,* to *deceive* themſelves.

And if ſometimes ſome good Book *haps into their hands; or ſome* good motion *cometh into their* heads, *whereby they are put in mind to conſider the* uncertainty *of this* life preſent; *or how* weak aſſurance *they have of* eternal life, *if this were ended; and how they have ſome* ſecret ſins, *for which they muſt needs repent* here, *or be puniſhed for them in* Hell hereafter. Security *then forthwith whiſpers the* Hypocrite *in the* Ear, *that though it be* fit *to* think *of thoſe things; yet,* It is not yet time: *And that he is yet* young enough (*though he cannot but know, that many millions as* young *as himſelf, are already*

h *Exemplum accidit mulieri, Domino teſte, quæ Theatrum adiit, & inde cum Dæmonio rediit. Itaque in exorcismo cum oneraretur, immundus ſpiritus quòd auſus eſt fidelem aggredi: conſtanter & juſtiſſimè quidem (inquit) feci: In meo eam inveni.* Tert. de ſpect. lib. cap. 26. Therefore Tert. in c. 6 calls the Stage, *Diaboli Eccleſiam, & Cathedram peſtilentiarum.*

i James 5. 9 Apoc. 22. 2.

k Mat. 25. 8.

in Hell, for want of timely repentance.) Preſumption *warranteth him in the* other Ear; *that* he may have time hereafter, at his leiſure to repent: *and that howſoever* others *die, yet he is* far enough *from* death, *and therefore may* boldly *take yet a* longer time to enjoy his ſweet pleaſures, and to increaſe his wealth and greatneſs. *And hereupon* (*like* Solomons ſluggard) *he yields himſelf to*

l Prov. 6. 10. [l] a little more ſleep, a little more ſlumber, a little more folding of the hands to ſleep *in his former ſins: till at laſt*, Deſpair (Securities *ugly Hand-maid*) *comes in* unlooked for, *and ſhews him his* Hour-glaſs; *dolefully telling him, that* his time is paſt: *and that nothing now remains but to* die, *and be* damned. *Let not this ſeem* ſtrange *to any, for* too many *have found it* too true: *and* more, *without* more grace, *are like to be thus* ſoothed *to their end*; and in the end ſnared *to their* endleſs *perdition.*

m Jude, verſe 3. *In my deſire therefore of the* [m] common Salvation, *but eſpecially of your* Highneſs *everlaſting* welfare, *I have endeavoured to extract* (*out of the* Chaos *of* endleſs controverſies) *the* old Practice of true Piety, *which flouriſhed before theſe Controverſies were hatched: which my poor labours* (*in a* ſhort while) *come now forth again the* 33. *time, under the* gracious protection *of your* Highneſs favour: *and by their* entertainment *ſeem not to be altogether* unwelcome *to the*

Church

Church of Chriſt. *If to be* pious, *hath in all ages been held the* trueſt honour: *how much more* honourable *is it, in ſo* impious *an* age, *to be the true* Patron and Pattern of Piety? Piety *made* David, Solomon, Jehoſaphat, Ezechias, Joſias, Zerubbabel, Conſtantine, Theodoſius, Edward *the Sixth, Queen* Elizabeth, *Prince* Henry, *and other* Religious Princes *to be ſo* honoured, that their names (*ſince their death*) ſmell *in the* Church of GOD *like a* [n] precious Oyntment, *and* their remembrances, [o] ſweet as Honey in all mouths, and as Muſick at a banquet of Wine; *when as the lives of others, who have been* godleſs *and* irreligious Princes, do rot and ſtink in the memory *of Gods people. And what honour is it for* great men *to have* great Titles *on earth; when God counts their names unworthy to be* [p] written in his Book of life in Heaven.

n Eccleſ. 7. 3.

o Eccleſ. 49. 1.

p Luke 10. 20. Apoc. 17. 18.

It is Piety *that* embalms *a Prince his good name, and makes his face to* ſhine *before* men, and glorifies his ſoul *among* Angels. *For as* [q] Moſes *his* face, *by* often talking *with* God, ſhined *in the eyes of the people*; *ſo* by frequent praying (*which is our* talking *with God*) *and* hearing the Word (*which is* God's ſpeaking *unto us*) [r] we ſhall be changed from glory to glory, by the ſpirit of the Lord, to the Image of the Lord. *And ſeeing* this *life is* uncertain *to all*, (*eſpecially to* Princes:)

q Exod. 34. 29. 30.

r 2 Cor. 3. 18.

What argument *is more fit, both for* Princes *and* People *to ſtudy, than that which teacheth* ſinful man *to* deny himſelf, *by mortifying his* corruption, *that he may enjoy* Chriſt, *the Author of his ſalvation? to renounce theſe* falſe *and* momentany *pleaſures of the world, that he may attain to the* true *and* eternal *joys of Heaven; and to make them* truly Honourable *before* God *in* Piety, *who are now* only honourable *before* men *in* vanity. *What* charges *ſoever we ſpend in* earthly vanities, *for the moſt part, they either die* before us, *or* we ſhortly die after them: *but what we ſpend like* [f] Mary *in the* Practice of Piety, *ſhall remain our* true memorial *for ever. For,* [t] Piety hath the promiſe of this life, and of that which ſhall never end. *But* [u] *without Piety, there is no* internal comfort *to be found in* Conſcience, *nor* external peace *to be looked for in the* World, *nor any* eternal happineſs *to be hoped for in* Heaven. *How can* Piety *but promiſe to her ſelf a* zealous Patron *of your* Highneſs? *being* the ſole Son and Heir *of ſo* gracious *and* great *a* Monarch: *who is not only the* Defender of the Faith *by* Title; *but alſo a* Defender of the Faith *in* truth: *as the* Chriſtian World *hath taken notice, by his* learned *confuting of* Bellarmine's *overſpreading Hereſies; and his* ſuppreſſing, *in the blade of* Vorſtius, Athean blaſphemies. *And how* eaſie *is it for your* Highneſs *to* equal

[f] Mar. 26. 12.

[t] 1 Tim. 4. 8.

[u] *Principibus ad ſalutem ſola ſatis vera eſt pietas: abſque illâ verò nihil eſt vel exercitus, vel imperatoris fortitudo, vel apparatus reliquus.* Sozom. Eccleſ. Hiſt. l. 9. c. 1.

equal (*if not to* exceed) *all that went before you, in* Grace *and* greatneſs? *if you do but* ſet *your heart to* ſeek, *and to* ſerve God, *conſidering how* religiouſly *your* Highneſs *hath been* educated *by* godly *and* vertuous Governours *and*[x] Tutors: *as alſo that you live in ſuch a time, wherein* Gods Providence *and the* Kings Religious care *have placed over this* Church (*to the unſpeakable comfort thereof*) *another venerable*[y] Jehoiada, that doth good in our Iſrael, both towards God, and towards his Houſe: *of whom your* Highneſs *at all times, in all* doubts, *may learn the* ſincerity *of* Religion, *for the* Salvation *of your inward* Soul; *and the* wiſeſt counſel *for the* direction *of your outward* ſtate. *And to excite you the rather to the zealous* Practice *of Divine Piety*, often *ſuppoſe with your ſelf, that your* Highneſs *hears your* Religious *Father* JAMES *ſpeaking unto you, as ſometimes* holy[z] David *ſpake to his Son* Solomon: And thou *Charles* my Son, know thou the God of thy Father, and ſerve him with a perfect heart, and with a willing mind: for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts: if thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever.

To help you the better to ſeek *and ſerve this* God Almighty, *who muſt be your* chief Protector in life, and only comfort in death:

x The Honourable Sir *Robert Cary*, Knight, and the religious Lady *Cary* his Wife: Mr. *Thomas Murray*: Sir *James Fullerton*.

y 2 Chron. 24. 16. The gracious Archbiſhop of *Cant.* G. A.

z 1 Chro. 28. 9.

I here once again, *on my bended knees, offer my old Mite* new *ſtampt, into your* Highneſs *hands: daily for your* Highneſs *offering up unto the moſt* High, *my* humbleſt Prayers: *that as you grow* in age and ſtature, *ſo you may* (*like your* Maſter Chriſt) increaſe in wiſdom and favour with God and all good men. *This* ſuit *will* I never ceaſe: *In all other matters I will* ever reſt

Your Highneſs humble Servant,
during life to be commanded,

LEWES BAILY.

AD

AD

CAROLUM PRINCIPEM.

Tolle malos, extolle Pios, cognoſce Teipſum:
Sacra tene, Paci conſule, diſce pati.

To the Devout READER.

I *Had not purpoſed to enlarge the* laſt Edition, *ſave that the* importunity *of many* devoutly *diſpoſed, prevailed with me, to* add *ſome Points, and to* amplifie *others. To ſatisfie whoſe Godly Requeſts, I have done my beſt* endeavour: *and withal* finiſhed *all that I intend in this* Argument. *If thou ſhalt reap any more* Profit, *Give God the more* Praiſe: *And remember him in thy* Prayers, *who hath vowed both his* Life *and his* Labours, *to further* thy Salvation *as his own.*

Farewel in the Lord
JESUS.

THE

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THE

THE PRACTICE OF PIETY,

Directing a CHRISTIAN how to walk, that he may pleaſe GOD.

Ho ever thou art that lookeſt into this *Book*, never undertake to read it; unleſs thou firſt *reſolveſt* to become from thy heart an unfained *Practitioner* of *Piety*. Yet read it, and that *ſpeedily*, leſt before thou haſt read it over, *God* (by ſome unexpected death) cut thee off, for thine inveterate *Impiety*.

The Practice of Piety conſiſts.

1. In knowing
   - 1. The Eſſence of God, and that in reſpect of
     - 1. The divers manner of being therein, which are three Perſons:
       - 1. Father.
       - 2. Son.
       - 3. Holy Ghoſt.
     - 2. The Attributes thereof, which are either
       - Nominal: or
       - Real,
         - 1. Abſolute,
           - 1. Simpleneſs.
           - 2. Infiniteneſs.
         - 2. Relative,
           - 1. Life.
           - 2. Underſtanding.
           - 3. Will.
           - 4. Power.
           - 5. Majeſty.
   - 2. Thy own ſelf in reſpect of thy ſtate of
     - 1. Corruption.
     - 2. Renovation.
2. Inglorifying God aright.
   - 1. By thy life, in dedicating thy ſelf devoutly to ſerve him,
     - Ordinarily
       - 1. Privately in thine own perſon.
       - 2. Publickly
         - 1. With thy family every day.
         - 2. With the Church on the Sabbath day.
     - Extraordinarily, by
       - Faſting.
       - Feaſting.
   - 2. By thy death in dying
     - 1. In the Lord.
     - 2. For the Lord.

Unless that a man doth truly *know* God, he neither can nor will *worship* him aright: for how can a man *love* him *whom he knoweth not?* and who will *worship* him, whose *help* a man thinks he needeth not? and how shall a man seek remedy by *Grace*, who never understood his misery by *Nature?* Therefore (saith the Apostle) *He that cometh to God, must believe that God is, and that he is a rewarder of them that seek him,* Heb. 11. 6.

Tum Deum amare libet, cum persuasum habemus ipsum esse optimum maximum, ubique præsentem, omnia in nobis efficientem, cum in quo vivimus, movemus, sumus, Bucer *in* Psal. 115.

And forasmuch as there can be no true *Piety*, without the knowledge of God; nor any good *Practice* without the *knowledge* of a mans *own self*: we will therefore lay down the knowledge of *Gods Majesty*, and *Mans Misery*, as the first and chiefest grounds of the *Practice of Piety*.

Danda in primis opera est, ut Deum norimus, quotquot fœlices esse volumus. Quid noscis, si te ipsum nescis?

A plain Description of the Essence and Attributes of God, out of the Holy Scripture, so far forth as every Christian must competently know, and necessarily believe, that will be saved.

ALthough no creature can define what *God* is, because he is *incomprehensible*, Psal. 143. 3. and dwelling in *inaccessible light*, 1 Tim. 6. 16. yet it hath pleased his *Majesty* to reveal himself in his *Word* unto us, so far as our weak *capacity* can best conceive him. Thus:

God is that [a] *one* [b] *spiritual and* [c] *infinitely* [d] *perfect* [e] *Essence, whose being is* [f] *of himself eternally.*

[a] Deut. 1. 4. and 4. 35. and 32. 39. and 6. 4. Isa. 45. 5, 6, 7, 8. 1 Cor. 8. 4. Ephes. 4. 5, 6. 1 Tim. 2. 5. [b] John 4. 24. 2 Cor. 3. 17. [c] 1 Kings 8. 17. Psal. 147. 5. [d] Deut. 32. 4. [e] Exod. 3. 14. [f] 1 Cor. 8. 6. Acts 17. 25. Rom. 11. 36.

In

In the *Divine Essence*, we are next to consider two things: First, the *divers* manner of being therein: Secondly, the *Attributes* thereof.

The *divers manner* of being therein, are called [g] *Persons.*

A *Person is a* [h] *distinct subsistence of* [i] *the whole God-head.*

There are [k] three Divine Persons, the *Father*, the *Son*, and the *Holy Ghost*: These three *Persons* are not three several *substances*, but three distinct *subsistences*; or three *divers manner* of beings of [l] *one* and the *same substance*, and *Divine Essence.* So that a *Person* in the *God-head*, is an Individual *understanding*, and Incommunicable *Subsistence*, living of it *self*, and not sustained by *another.*

In the *unity* of the God-head, there is as a [m] *plurality*, which is not *accidental*, (for God is a most *pure act*, and admits no accidents:) nor *essential*, (for God is *one Essence* only) but [n] *personal.*

The persons in this one *Essence* are but *three.* In this [o] *Mystery* there is *alius & alius*, another and another: but not *aliud & aliud*, another thing, and another thing.

g Heb. 1. 3.
h John 1. 1. and 5. 31. 37. and 14. 16.
i Col. 2. 9. John 14. 9.
k Gen. 1. 26. 3. 22. and 11. 7. Exod. 20 2. Hos. 1. 4. 7. Isa. 63. 9. 10. Zech. 3. 2 Hag. 2. 5, 6. 1 John 5. 7. Mat. 3. 16, 17. and 28. 19. John 14 26. 2 Cor. 13. 13.
l *Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & unum omnia*, Aug. lib. 6. *De Trin. cap. ult.*
m Gen. 1. 26. and 3. 22. and 11. 7. Isa. 6. 8.
n *Personæ divinitatis distinguuntur personaliter, sive* προσωπα, ὑπόξεις.
o *Deus est indivisè, unus in Trinitate, & inconfuse, trinus in unitate.* Justin. in καθολ.

The *Divine Essence* in it self, is neither *divided* nor *distinguished.* But the three Persons in the *Divine Essence* are distinguished among *themselves* three manner of ways.

1. By their *Names.*
2. By their *Order.*
3. By their *Actions.*

1. *By their Names, thus.*

THE *first Person* is named the *Father*; first, in respect of [p] his *natural* Son *Christ*: secondly, in respect of the *Elect*, his [q] *adopted* Sons, that is, those who being not his Sons by *Nature*, are made his Sons by *Grace*.

The second *Person* is named the [r] *Son*, because he is [s] begotten of his [t] *Fathers substance* or *nature*; and he is called the *Word*. 1. Because the [u] conception of a *word* in mans mind, is the nearest thing, that in *some sort* can shadow unto us the manner how he is *eternally begotten* of his Fathers *substance*; and in this respect he is also called the *Wisdom of his Father*, Prov. 8. 12. Secondly, because that by [w] *him*, the Father hath from the beginning declared his will for our salvation: hence he is called λόγος *quasi* λέγων, the *person* speaking with, or by the Father. Thirdly, because he is the *chief* [x] *argument* of all the *Word of God*; or that *Word* whereof *God* spake when he promised the *blessed seed* to the *Fathers* under the Old Testament.

The *third Person* is named the *Holy Ghost*; first, because he is [y] *spiritual* without a body: Secondly, because he is *spired*, and as it were breathed from both the [z] *Father* and the *Son*, that is, proceedeth from them both. And he is *holy*, both because he is [a] *holy* in his own *nature*, and also the immediate [b] *sanctifier of all Gods Elect People*.

p Matth. 11. 27. Mar. 3. 17.
q Isa. 63. 16. Eph. 3. 14. 15.
r Prov. 30. 4.
s Psal. 2. 7.
t Heb. 1. 3. Phil. 2. 6.
u Basil. sup. 5. Johan. *Sicut mens cogitando in seipsam reflectitur & λόγον internum modo ineffabili genuit: Et sicut exterior λόγος, λόγου interioris effigies quasi est: ita eternus ille λόγος ὑποστατικὸς aeterni Patris imago est, & Majestatis character*, Heb. 1. 3. w John 11. 18. *Iren. l.* 4. c. 14. x Acts 10. 43. Heb. 11. Luke 24. 27. John 5. 45. Acts 3. 22. y Isa. 63. 10. 2 Cor. 13. 31. z John 4. 14. 2 Cor. 3. 17. John 20. 21, 22. Gal. 4. 6. John 25. 26. a 1 Pet. 1. 15, 16. b 1 Cor. 2. 18. 1 Thess. 5. 23. 1 Pet. 1. 2.

2. By

2. *By their Order thus*

THE *Persons* of the God-head are either the *Father*, or those which are [d] of the *Father*.

The *Father* is the [e] *first Person* in the glorious *Trinity*, [f] having neither his *being* nor *beginning* of any other, but of himself; *begetting* his *Son*, and together with his *Son sending forth the Holy Ghost* from everlasting. The *persons* which are of the *Father*, are those, who in respect of *their personal Existence* have the whole Divine *Essence* eternally communicated unto them from the *Father*. And those are either from the *Father* alone, as the *Son*; or from the *Father* and *the Son*, as the *Holy Ghost*.

The *Son* is the second *Person* in that glorious *Trinity*, and the *only begotten Son of his Father*, not by *Grace*, but by *nature*; having his [g] being of the *Father alone*, and the *whole being* of his *Father*, by an eternal, and incomprehensible generation; and *with the Father* sendeth forth the *Holy Ghost*. In respect of his absolute *Essence*, he is of himself; but in respect of his *Person*, he is, by an *eternal generation* of his *Father*. For the *Essence* doth not beget an *Essence*, but the [h] *person* of the *Father* begetteth the *person* of the *Son*, and so he is *God of God*, and hath from his *Father* the beginning of his *Person* and *Order*, but not of *Essence* and *Time*.

d *Origo essentiæ in divinis nulla est, origo personarum locum habet in filio & Spiritu Sanct.*

e Matth. 28. 19.

f John 5. 7. *Ideo dicitur Pater* ἀναρχός & ἀγέννητος.

g *Filius dei* ὁ λόγος, *quo ad essentiam absolutam, est quidem à seipso* ἀυτόθεος, *sed ratione* τρόπου ὑπάρξεως, *sive esse personalis per æternam generationem à Patre existit: ideoque non est* ἀυτουσιος, John 28. 37. John 5. 19. h Psal. 2. 7. Heb. 1. 5. *Aliud est habere Essentiam divinam à seipso & habere Essentiam divinam à seipso existentem: requisita enim relatione ad Patrem sola restat Essentia quæ est à seipso; hinc filius dicitur principiatus, non essentiatus:* Th. Sum *pag. q. 33.*

The *Holy Ghost* is the third Person in the blessed *Trinity* [i] *proceeding*, and sent forth equally from [k] both the

i John 15. 26. John 16. 15. therefore Rom. 8. 9. The Holy Ghost is called the Spirit of Christ. k. *Spiritus S. à Patre & à Filio procedit, tanquam ab uno & eodem principio, in duobus tantum personis subsistente, non autem tanquam à duobus ac diversis principiis.*

Father and the *Son*, by an eternal incomprehensible *spiration*. For as the *Son* receiveth the whole Divine Essence by *generation*, so the *Holy Ghost* receiveth it wholly by *spiration*.

This *Order* betwixt the three *Persons* appears, in that the *Father* begetting, must in order be before the *Son* begotten; and the *Father* and *Son*, before the *Holy Ghost* proceeding from both.

This *Order* serves to set forth unto us two things: first the *manner* how the *Trinity* worketh in their *eternal actions*; as that the *Father* worketh of himself, by the *Son*, and the *Holy Ghost*; the *Son* from the *Father* by the *Holy Ghost*; the *Holy Ghost* from the *Father* and the *Son*. Secondly, to distinguish the first and *immediate beginning*, from which those external and common actions do flow. [l] Hence it is that forasmuch as the *Father* is the *fountain* and *original* of the *Trinity*, the beginning of all *external* working, the *Name of God* in relation, and the title of *Creator* in the *Creed* are given in a special manner to the *Father*; our *Redemption* to the *Son*; and our *Sanctification* to the person of the *Holy Ghost*, as the *immediate* agents of those actions. And this also is the cause, why the *Son*, as he is *Mediator*, referreth all things to the [m] *Father*, not to the *Holy Ghost*; and that the Scripture so often saith, that we are reconciled to the *Father*.

This divine *Order* or *Oeconomy* excepted, there is neither *first* nor *last*, neither *superiority* nor *inferiority* among the three *Persons*, but for *Nature* they are co-essential, for *Dignity* co-equal, for *Time* co-eternal.

The *whole* Divine Essence is in *every one* of the three *Persons*; but it was incarnated [n] only in the *second* Per-

l *Hinc Dei nomen sæpe in Scripturis Patri* κατ' ἐξοχὴν *tribuitur.* Joh 14. 1. Rom. 8. 3. 1 Cor. 8. 6. 1 Cor. 15. 24.

m Mat. 11. 25, 26, 27. Josh. 5. 19 20, 21. 22, 23. John 12, 41, 42. John 11. 49. 2 Cor. 2. 18, &c.

n *Incarnatio verbi proprie non patri, non Spiritui Sancto nisi* κατ' εὐδοκίαν καὶ θαυματουργίαν *competit. Damas. de ortho. fid. c.* 13. *Implevit carnem Christi Pater & Spiritus S. sed majestate, non susceptione,* Aug. serm. 3. de Temp. John 3. 6. Rom. 8. 12. and 5. 8, 10. *Hoc mirum fœdus semper mens cogitet; uno hoc ne dubita fœdore parta salus. Mel. Ut qui erat in divinitate dei filius, fieret in humanitate hominis filius, ne nomen filii ad alterum transiret qui non esset æterna nativitate filius.*

son

ſon of the *Word*, and not in the Perſon of the *Father*, or of the *Holy Ghoſt* for three reaſons.

Firſt, that God the *Father* might the rather ſet forth the greatneſs of his love to *Mankind*; in giving his *firſt* and *only begotten Son*, to be incarnated, and to ſuffer death for mans ſalvation.

Secondly, that he who was in his *Divinity*, the Son of God, ſhould be in his *Humanity* the Son of Man; leſt the *name of Son* ſhould paſs unto another, who by his *eternal* Nativity was not the *Son*.

Thirdly, becauſe it was [o] meeteſt, that that *Perſon* who is the *ſubſtantial Image* of his eternal Father, ſhould reſtore in us the *Spiritual Image of God* which we had loſt.

In the *Incarnation*, the *God-head* was not turned into the *Manhood*, nor the *Manhood* into the *God-head*, but the *God-head*, as it is the *ſecond Perſon*, or *Word*, aſſumed unto it the *Manhood*, that is, the *whole nature of man*, body and ſoul; and all the natural *properties* and [p] *infirmities* thereof, *ſin* excepted.

The *ſecond Perſon* took not upon him the *perſon* of man, but the *nature* of man. So that the humane nature hath no perſonal *ſubſiſtence* of its own (for then there ſhould be two Perſons in *Chriſt*) but it ſubſiſteth in the *Word*, the ſecond Perſon. For as the ſoul and body make but one Perſon of man; ſo the God-head and Manhood make but one perſon of *Chriſt*.

The two natures of the God-head and Manhood are ſo [q] *really united* by a *perſonal union*, that as they can never be ſeparated aſunder, ſo are they never [r] *confounded*, but remain ſtill diſtinguiſhed by their ſeveral and Eſſential *properties*, which they had before they were united. As for example, the *infiniteneſs* of the *Divine*, is not

o *Congruebat filium aſſumere humanam naturam, ut hæc perſona, quæ eſt ſubſtantialis imago æterni patris, reſtitueret imaginem Dei in nobis corruptam.* Athan. Heb. 2. 17, 18. Heb. 4. 15.

p *Infirmitates meræ privationis non pravæ diſpoſitionis.*

q *Unio Hypoſtatica Deum & hominem nihil eſt aliud, quam naturam humanam non habere propriam exiſtentiam, ſed aſſumptam eſſe à verbo æterno: ad ipſam verbi ſubſiſtantiam.* Bellar. de Incarn. l. 3. c. 8.

r *Salvis & diſtinctis manentibus proprietatibus naturæ tam aſſumentis, quam aſſumptæ,* Acts 10. 20. Acts 7. 31.

Humana natura eſt diſtincta individuum à natura divina, etſi non diſtincta perſona. Keck. Syſt. Theol. l. 3.

communicated to the *humane* nature, nor the *finiteness* of the *humane*, to the *divine nature*.

Yet by reason of this *personal union*, there is such a *communion* of the *properties* of both *natures*, that that which is proper to the one, is sometimes attributed to the other *nature*. As that God *purchased the Church with his own Blood*: And *that he will judge the world by that Man whom he hath appointed*. Hence also it is, that though the *humanity* of *Christ* be a created, and therefore a *finite* and *limited* nature, and [r] cannot be every where present, by actual possession, or local extension, according to his [s] *natural being*; yet because it hath communicated unto it the *personal subsistence* of the *Son of God*, which is infinite, and without *limitation*, and is so united with God, that it is *no where severed* from God; the Body of Christ, in respect of his [u] *personal being*, may rightly be said to be *every where*.

[r] D. Field of the Church, Book, 3. Chap. 35.

[s] *Secundum esse naturale Christus non est ubique.*

[u] *Secundum esse personale Christus est ubique.*

3. *The actions by which the three persons be distinguished.*

THE *actions* are of two sorts, either *External*, respecting the creatures; and those are after a sort common to *every one* of the three *Persons*; or *Internal*, respecting the *Persons only* amongst themselves, and are altogether *incommunicable*.

The *External* and communicable *actions* of the [w] three *persons* are these.

The *Creation* of the world peculiarly belongeth to *God* the *Father*. The redemption of the Church, to *God* the *Son*: and the *sanctification* of the *Elect* to *God* the *Holy Ghost*. But because the [x] *Father* created, and still governeth the World *by* the *Son in the Holy Ghost*, therefore these external actions are indifferently in [y] *Scripture* oftentimes ascribed to *each* of the three Persons,

[w] *In operibus ad extra res personæ operantur simul, servato ordine personarum in operando.*

[x] Rom. 11. 36.

[y] As Redemption, Acts 20. 28. and sanctification. 1 Per. 1. 2. to the Father Creation, 1 John 3. and Sanctification, 1 Cor. 1. 2. to the Son, Creation, Psal. 33. 6. and Redemption, Eph. 4. 30. to the Holy Ghost, joyntly all to each, 1 Cor. 6. 11. *Opera Trinitatis ad extra indivisa, ad intra divisa.*

and

and therefore called *communicable*; and divided *Actions*.

The *Internal* and incommunicable *Actions*, or *properties* of the three *Persons* are these.

1. To *beget*, and that belongeth only to the *Father*; who is neither made, created, nor begotten of any.

2. To be *begotten*, and that belongeth only to the *Son*, who is of the Father alone, not made, nor created, but begotten.

3. To *proceed* from *both*, and that belongeth only to the *Holy Ghost*, who is of the Father and the Son; neither made, created, nor begotten, but *proceeding*.

So that when we say that the Divine *Essence* is in the *Father unbegotten*, in the *Son begotten*, and in the *Holy Ghost* proceeding, we make not three Essences; but only shew the divers manners of *subsisting*, by which the same most *simple*, [z] *eternal and unbegotten Essence subsisteth* in each person, namely, that it is in the *Father* by *generation*, that it is in the *Son communicated* from the *Father by generation*; and in the *Holy Ghost communicated* from both the *Father* and the *Son*, by *proceeding*.

[z] Personae nomen, non est aliquid abstractum ac separatum: Faius The. dis. 2. persona est ipsa essentia divina contracta ad certum & peculiarem subsistendi modum. Zanchius, Persona significat, & significatur: Essentia nec significat, nec significatur, sed involvor. Nazian.

These are incommunicable *Actions*, and do make, not an *essential*, *accidental*, or *rational*, but a *real distinction* betwixt the three *Persons*. So that he who is the *Father* in the *Trinity*, is not the *Son*; he who is the *Son* in the *Trinity*, is not the *Father*; he who is the *Holy Ghost* in the *Trinity*, is neither the *Son*, nor the *Father*, but the *Spirit* proceeding from both; though there is but *one* and the same *Essence* common to [a] all three. As therefore we believe, that the *Father* is *God*, the *Son* is *God*, and the *Holy Ghost is God*; so we likewise believe that *God* is the *Father*, *God* is the *Son*, and *God* is the *Holy Ghost*. But by reason of this *real* distinction, the *person* of the one is not, nor never can be the *Person* of the other. The three *Persons* therefore of the *God-head*, do

[a] *Quum unum cogito, trium incomprehensibili luce involvor.* Nazian.

not

not differ from the *Essence*, but [b] *formally*; but they differ *really* one from another, and so are distinguished by their *hypostatical* properties. As the Father is *God*, *begetting* God the Son; the Son is *God*, *begotten* of God the Father; and the Holy Ghost is *God*, *proceeding* from both God the Father, and God the Son.

Hence it is, that the Scriptures use the Name of *God* two manner of ways: Either [c] *Essentially*, and then it signifieth the *three Persons* conjoyntly, or [d] *Personally*, and then by a *Synechdoche* it signifieth but one of the three Persons in the *God-head*. As the *Father*, 1 *Tim.* 2. 5. or the *Son*, *Acts* 20. 28. 1 *Tim.* 3. 16. or the *Holy Ghost*, *Acts* 5. 4. 2 *Cor.* 6. 16.

And because the Divine *Essence* (common to all the three persons) is but *one*, we call the same *Unity*. But because there be *three distinct Persons* in this one indivisible Essence, we call the same *Trinity*. [e] So that this *Unity* in *Trinity*, and *Trinity* in *Unity*, is a holy [f] *Mystery*, rather to be religiously adored by *Faith*, than [g] curiously searched by *reason*, further than God hath revealed in his word,

b *Quamvis persona cum Essentia non sit omnino idem, non tamen ab ea est omnino aliud differt enim numero quia si in divinis foret quaternitas, non re, quia essentia de personis prædicatur sed formaliter, τῷ λόγῳ sive ratione ratiocinante: Essentia divina non differt à personis, ut res à rebus, sed ut res à suis modis; nam in Deo non est res, & res, sed res & modus rei, οὐσιωδῶς.* c *Nomen Dei essentialiter positum, non minus filium & spiritum sanctum, quam Patrem designat.* d *ὑποστατικῶς sacramentum hoc venerandum, non scrutandum, quomodo pluralitas sit in unitate, & unitas in pluralitate; scrutari hoc temeritas est, credere pietas, nosse vere vita eterna,* Bern. e *Neque ad loquendum dignè de Deo lingua sufficit, neque ad percipiendum intellectus prævalet: magis ergo glorificare nos convenit Deum, quod talis est, qui & intellectum transcendit, & cognitionis initium superat,* Chrysost. *Hom.* 2. *Heb.* f *De Deo loqui etiam vere periculosissimum est,* Arnob. g *Lingua, mente, & cogitatione horresco, quoties de Deo sermonem habeo,* Naz.

Thus far of the divers manners of being in the Divine Essence: now of the Attributes thereof.

Attributes are certain descriptions of the Divine *Essence*, delivered in the Scriptures, according to the weakness of our [h] *capacity*, to help us the better to understand the *nature* of Gods Essence, and to discern it from all other Essences.

h *Condescendit nobis Deus, ut nos consurgamus ei,* Aug. *de spec.* c. 11.

The

The *Attributes* of God are of two sorts, either *nominal* or *real*.

The *Nominal* Attributes are of three sorts; first, those which signifie Gods *Essence*. Secondly, the *Persons* in the Essence. Thirdly, those which signifie *his essential works*.

Of the first sort is the name [i] *Jehovah*, or rather [k] *Hajah*, which signifieth *eternal being of himself*, in whom being without all beginning and end, all other beings both begin and end, *Isa.* 42. 8. *Psal.* 83. 18.

God tells *Moses*, Exod. 6. 3. *That he was not known to Abraham, Isaac, and Jacob, by his name Jehovah.* Not but that they knew this to be the Name of God (for they used it in all their prayers) but because they lived not to see God *effecting indeed* that which he promised them, in graciously delivering their seed out of [l] *Egypt*, and in giving them the *real possession of Canaans Land*, and so to be not only *God Almighty*, by whom all things were made, but also *performing indeed* to the children, that which he promised in his Word to the *Fathers*, which this name *Jehovah* especially signifieth. And for this cause, *Moses* calls God *first Jehovah*, when the *universal* Creation had his absolute being, *Gen.* 2. 24. And this admirable name is engraven on the *Decalogues* forehead, which was pronounced upon the *Israelites* deliverance, to be the *Rule of Righteousness*, after which they should serve their Deliverer in the promised Land.

This [m] *Name* is so full of Divine Mysteries, that the *Jews* hold it a sin to pronounce it; but if it be no sin to write it, why should it be unlawful to pronounce it?

This holy Name of God teacheth us:

First, what God is in himself, namely, [n] *an eternal being of himself.*

i Exod. 15. 3. *Jehovah vel Hajah, Esse: nam ita Deus est à seipso, ut sit suum esse & αὐτο ὢν. Omnes hujus nominis literæ sunt spirituales, ut denotetur Deum esse spiritum.* P. Mar. *loc. com. cap.* 11. P. Montan. *de arc. ferm. c.* 1.

k *Jehovah non habet plurale, & in scripturis sacris vero Deo tribuitur.*

l *Locus* Exod. 6. 3. *in eligendus est de gradibus divinarum patefactionum*, Ger. *loc.* 3. *de Nat. Dei. Ex usu scripturæ res tunc dicuntur fieri quando fiunt manifestæ. Sic dicitur Spiritus Sanctus nondum esse, id est, nondum innotuerat.* Alsted. *Lex Theo. c.* 2.

m *Quod licet scribere, effari cur non liceret?* Theod. in Epit.

n *Ens æternum, αὐτο. Fons est πάσης οὐσίας.*

Second-

Secondly, how he is unto *others*, becauſe that from him *all other* Creatures have received their *Being*.

Thirdly, that we may confidently believe his promiſes; for he is named *Jehovah*, not only in reſpect of *being*, and cauſing all things to *be*, but eſpecially in reſpect of his [o] *gracious promiſes*, which without fail he will fulfil in his appointed time, and ſo cauſe that to be which was not before. And ſo this *name* is a *golden pledge* unto us, that becauſe he hath *promiſed*, he will [p] ſurely upon our *Repentance* forgive us all our ſins; at the time of death, [q] receive our *ſouls*, and in the *Reſurrection*, [r] raiſe up our *bodies* in glory to life everlaſting.

[o] In promiſſionibus Jehovah eſt ens.

[p] Iſa. 55. 7.

[q] John 12. 26. John 14. 2, 3.

[r] Job 6. 40. John 11. 5.

The ſecond name denoting Gods Eſſence, is *Ehejeh*, but once read, *Exod.* 3. 14. of the ſame root thot JEHOVAH, and ſignifieth I AM, or I WILL BE; for when *Moſes* asked God by what name he ſhould call him, God then named himſelf, *Ehejeh*, *Aſher Ehejah*, *I am that I am*; or *I will be that I will be*: ſignifying that he is an *eternal*, unchangeable being: For ſeeing every creature is temporary and mutable, no creature can ſay, *Ero qui Ero*, *I will be that I will be*. This name in the New Teſtament is given to our *Lord Chriſt*, when he is called *Alpha and Omega*, *the beginning and the ending*, [s] *which is*, *was*, *and which is to come*, *the Almighty*, *Apoc.* 1. 8. For all time paſt, and to come, is aye preſent before God. And to this name, *Chriſt* himſelf alludeth, *John* 8. 58. *Before Abraham was*, *I AM*.

[s] ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος.

This name ſhould teach us likewiſe to have always preſent in our minds our firſt *creation*, preſent *corruption*, and future *glorification*; and not content our ſelves with *I was good*, or *I will be good*, but to be good preſently, that when ever God ſends for us, he may find us prepared for him.

The third name is *Jah*, which as it comes of the ſame *root*, ſo is it the contract of *Jehovah*, and ſignifieth *Lord*, becauſe he is the [t] beginning and *being* of things.

[t] Deus eſt cauſa cauſarum & Ens entium.

things. It is a [u] name for the most part, ascribed unto God, when some notable deliverance or benefit comes to pass according to his former promise; and therefore all creatures in heaven and earth, are commanded to celebrate and praise God in this name *Jah.*

The fourth is κύριος *Lord*, used often in the *New Testament*; for κυρεύω or κυριέω signifieth [x] *I am.* Hence κύριος signifieth the first essence of a thing or authority. When it is absolutely given to God, it answereth to the Hebrew name *Jehovah*, and is so translated by the seventy Interpreters; for *God* is so a *Lord*, that he is *of* [y] *himself Lord of all.* This name should always put us in remembrance to [z] *obey* his Commandments, and to fear his Judgments, and *submit* our selves to his blessed will and pleasure, saying with *Eli*, *It is the Lord, let him do what seemeth him good*, 1 Sam. 3. 18.

The fifth is θεός God, 600 times used in the *New Testament*, and of prophane Writers commonly. It is derived [a] ἀπὸ τοῦ θεῖν, because he runs through, and compasseth all things; or ἀπὸ τοῦ καίειν, which signifieth to *burn and kindle*; for God is *Light*, and the Author both of *Heat*, *Light*, and *Life*, in all creatures either immediately of [b] himself, or mediately by secondary causes. This name is used either *improperly*, or *properly*. *Improperly*, when it is given either *figuratively* to Magistrates, or *falsly* to Idols. But when it is properly and absolutely taken, it signifieth the *Eternal Essence* of God, being above all things, and through all things; giving life, and light to all creatures, and preserving and governing them in their wonderful frame and order. *God seeth all in all places*: Let us therefore every where take heed what we do in his sight.

Thus far of the names which signifie Gods Essence.

The name which signifieth the *Persons* in the *Essence*, is chiefly one, *Elohim.*

Elohim

[u] Psal. 68. 19. Ps. 105. 18. Psal. 111. 1, &c. P. 113. 19, Ps. 115. 17. 18. Psal. 126. 19. Psal. 118. 5, 14. Psal. 23. 134.

[x] Junius in Eirenico.

[y] αὐτοκύριος. Polan. Syn. The. l. 2. c. 6.

[z] Mal 1. 6.

[a] Plato in Crat. Minc il. lud Virgil. Deum nempe ire per omnes terras que tractusque maris.

[b] Zach. Dem est lux.

[c] *Elohim* signifieth the *mighty Judges*; it is a name of the plural number, to express the *Trinity* of *Persons* in *Unity* of *Essence*. And to this purpose the *Holy Ghost* beginneth the *holy Bible* with this plural *name* of God, joyned with a *verb* of the singular number, as *Elohim Bara, Dii creavit*, [d] *The mighty Gods, or all the three Persons in the God-head created*. The *Jews* also note in the verb *Bara*, consisting in the original of three Letters, the mystery of the Trinity. By *Beth*, *Ben* the *Son*; by *Resh*, *Ruach*, the *Spirit*; by *Aleph*, *Ab*, the *Father*; But this holy mystery is more clearly taught by *Moses* Gen. 3. 23. *And Jehovah Elohim said Behold the man is become as one of us*. *And* Gen. 9. 24. *Jehovah rained upon Sodom, and upon Gomorrah brimstone and fire from* Jehovah *out of heaven*; [e] that is, God the Son from God the Father, *who hath committed all things unto the Son*, Job 5. 22. See *Psal* 33. 6. *Isa*. 53. 9, 10. The singular number of *Elohim* is *Eloah*, derived of *Alah*, *he swore*; because that in all weighty causes, when necessity requireth an Oath to decide the truth, we are only to swear by the name of God, which is the great and righteous Judge of Heaven and Earth.

This name *Eloah* is but seldom used, as *Hab*. 3. 3. *Job* 4. 9. *Job* 12. 4. and 15. 8. 36. 2. *Psalm* 18. 32. *Psalm* 114. 7. Once it hath a noun plural joyned to it, [f] *Job* 55. 10. *None saith, where is Eloah Gosai, the Almighty my Maker*, to note the Mystery of the *eternal Trinity*. Many times also *Elohim* the plural number is joyned with a verb singular, to express more emphatically this mystery, *Gen*. 35. 7. 2 *Sam*. 7. 13. [g] *Joshua* 24. 19. *Jer*. 10. 10. *Elohim* is also sometime *Tropically* given to Magistrates, because they are Gods Vicegerents, as to *Moses*, *Exod*. 7. 1. *Jehovah said unto Moses, I have made thee Elohim to Pharaoh*, that is, I have appointed thee an Embassadour, to represent the Person of the true *three one* God, and to deliver his message and will unto *Pharaoh*. As oft therefore as we read,

or

c Nomen *Elohim est persona um* διακρίτικον. Alsted. *Quum Elohim de una persona dicitur, Synechdochicè dictum est propter essentiæ unitatem*. Jun.

d The like you may read Deut. 6. 4. Josh. 24. 61.

e Sic Marcus Arethusius *in Smyrnensi Consilio sanctè exposuit*. Socrat. Eccl. s. Hist. l. 2. c. 30.

f This place well urged had grinded *Arius* in pieces.

g *Elohim Kedoschim, Hi Dii sancti ipse*.

or hear this name *Elohim*, it ſhould put us in mind to conſider, that in one Divine *Eſſence* there are *three* diſtinct *Perſons*, and that *God* is Jehovah *Elohim*.

Now followeth the names which ſignifie Gods Eſſential works, which are theſe five eſpecially.

1. EL, which is as much as the *ſtrong God*, [h] and teacheth us, that God is not only moſt ſtrong and fortitude it ſelf, in his own Eſſence, but alſo that it is he, that giveth all ſtrength and power to all other Creatures. Therefore Chriſt is called, *Iſa. 6. 9. El Gibbor, The ſtrong, moſt mighty God.* Let not Gods children fear the power of enemies, for *El* our God is more ſtrong than they.

[h] Hence Eli in Hebrew, as Mat. 27. 46. and *Eloi*, in the Syriack, as Mark 15. 31. doth ſignifie my God, 2 Chron. 32. 8.

2. *Shaddai*, [i] That is, *Omnipotent*. By this Name, God uſually ſtiled himſelf to the Patriarchs, *I am El Shaddai. The ſtrong God; Almighty*. Becauſe he is perfectly able to defend his Servants from evil; to bleſs them with all ſpiritual and temporal bleſſings, and to perform all his promiſes which he hath made unto them for this life, and that which is to come. This name belongeth *only* to the God-head, and to no creature, no, not to the *humanity of Chriſt*. This may teach us, with the Patriarchs, to put our whole confidence in God, and not to doubt of the true performance of his promiſes.

[i] The 70 tu n it παντοκράτωρ. It is derived of *Dai*, ſufficiency, and the relative, the ſame that αὐτάρκης, or of *Shad*, a dug, becauſe God feeds his children with ſufficiency of all grace, as the loving Mother the Child, with the milk of her Breaſt.

3. [k] *Adonai*, my Lord; this name, as the *Maſſerets* note, is found 134 times in the old Teſtament; and *logically* it is given to creatures, but *properly* it belongeth to God alone. It is uſed, *Mal. 1. 6.* in the plural number, to note the *myſtery* of the holy *Trinity*: If I be *Adonim, Lords, where is my fear? Adoni*, the ſingu-

[k] *A name compounded of* Al, My, *&* Adon, *Lord.* Adon *derivatur ab* Eden, *baſis, quia Deus eſt Fundamentum, & ſuſtentator omnium creaturarum. Hinc* Adon, *Dominus, cui rei domeſticæ cura incumbit, & ei tanquam columnæ innititur. Quando de Creaturis uſurpatur* Adonai, *eſt* Iod *cum patach: ſed de Creatore cum cametz. Ab* Adonai *manaſſe videtur Ethnicorum.* Ἄδωνις.

lar;

lar; *Adonim*, the plural number. This name is given to *Christ*, Daniel 9. 17. *cause thy face to shine upon thy Sanctuary, that is desolate, for Adoni (the Lord Christ) his sake.*

The hearing of this holy name, may teach every man to obey *Gods Commandements*, to fear him alone, to suffer none besides him to reign in his conscience, to lay hold (by a particular hand of faith) upon his word and promise, and to challenge God in Christ to be his God; that he may say with *Thomas*, *thou art my Lord, and my God.*

4. Is *Helion*, that is, *most High*, *Psal.* 9. 2. *Psal.* 91. 9. and 92. 9. *Dan.* 4. 17, 24, 25, 34. *Acts* 7. 48. This name *Gabriel* giveth unto God, telling the Virgin *Mary*, that the Child which should be born of her, should be the Son of the [l] *most High*, *Luke* 1. 32. This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, that no man should be proud of any earthly honour or greatness

[m] Thirdly, if we desire true dignity, to labour to have communion with God in *grace* and *glory*.

5. *Abba*, a Syriack name, signifying *Father*, *Rom.* 8. 15. This is sometimes used *Essentially*, as in the *Lords Prayer*. Secondly, *Personally*, as *Matth.* 11. 25. For God is *Christs* Father by *nature*, and *Christians* by *adoption* and *grace*. *Christ is called the everlasting Father*, Isa. 96. because he regenerates us under the New Testament. God is also called [n] *the Father of lights*, James 1, 17. because God dwelleth in inaccessible light, 1 *Tim.* 6. 16. and is the Author, not only of the Suns light, but also of all the light, both of natural reason, and supernatural grace, [o] *Which lighteneth every man that cometh into the world*. This name teacheth us, that all the gifts which we receive from God, proceed from his meer Fatherly love. Secondly, that we should love him again, as dear children. Thirdly, that we may in all

l υἱὸς ὑψίστου So the Devil stiled Christ the Son of God the most high, Luke 8. 28.

m For what is earthly greatness compared to Gods Highness?

n Πατὴρ τῶν φώτων. Of whose substance the light of the Sun is but a shadow.

o John 1. 9.

all our needs and troubles, be bold to call upon him as a Father, for his help and ſuccour. Thus ſhould we not hear of the ſacred Names of God, but we ſhould thereby be put in mind of his *goodneſs* unto us, and of our *duties* unto him. And then ſhould we find how comfortable a thing it is, to do every thing in the *Name* of God. A phraſe uſual in every mans *tongue*: but the true comfort thereof (through ignorance) known to few mens hearts.

It is a great *wiſdom*, and unſpeakable matter for the ſtrengthning of a Chriſtians *Faith*, to know how in the mediation of *Chriſt*, to invocate God by *ſuch a Name*, as whereby he hath manifeſted himſelf to be moſt willing, and beſt able to help and ſuccour him in his preſent need or adverſity. The *ardent deſire* of knowing God, is the ſureſt teſtimony of our *love* to God, and of Gods *favour to us*. [p] *Becauſe he hath ſet his love upon me, therefore will I deliver him; I will ſet him on high, becauſe he hath known my Name: he ſhall call upon me, and I will anſwer him*, &c. And it is a great ſtrengthening of Faith with underſtanding to begin every action in the *name of God*.

[p] Pſ. 91. 14, 15.

Intelligentiæ habent aliquid ſimile formæ: Solus Deus ſimplex eſt in quo nihil in potentia ſed in actu omnia, imo ipſe purus, primus, medius, ultimus actus, S. al Exerc. 6. Sect 2. Juſt. Mar. qu. 129. ad Orthodoxos.

Thus far of the Nominal Attributes.

The *real Attributes* are of two ſorts; either *abſolute* or *relative*.

The *abſolute Attributes* are ſuch, which cannot in any ſort agree to any *creature*, but to *God alone*.

Theſe are two; *Simpleneſs* and *Infiniteneſs*:

Simpleneſs is that whereby God is void of all *compoſition*, *diviſion*, *multiplication*, *accidents*, or parts compounding, either ſenſible or intelligible; ſo that whatever he is, he is the ſame eſſentially.

It hinders not Gods ſimpleneſs that he is three, be-

cause God is three, not by *composition of parts*, but by *existence* of *Persons*.

[q] *Infiniteness* is that, whereby all things in God are void of all *measure*, *limitation*, and *bounds* above and beneath, before and after.

From these two do necessarily flow three other *absolute Attributes*.

1. *Unmeasurableness*, or *ubiquity*, whereby he is of infinite extension, [r] filling heaven and earth, containing all places, and not contained of any *space*, *place*, or *bounds*, and being no where absent, is every where present.

There are four degrees of *God's presence*: The first is *universal*, by which *God* is *repletively* every where, *inclusively* no where.

Secondly, *special* by which *God* is said to be in *Heaven*, because that [t] there his *power*, *wisdom*, and *goodness* is in a more excellent manner seen and enjoyed; as also because that usually he doth from thence pour forth his *blessings* and *judgments*.

Thirdly, *more special*, by which God [t] dwelleth in his *Saints*.

Fourthly, *most special*, and altogether singular, by which *the whole fulness of the God-head* [u] *dwelleth in Christ bodily*.

2. *Unchangeableness*, whereby God is void of all change; both in respect of his [x] Essence, and [y] Will.

3. *Eternity*, whereby God is without *beginning of days*, or *end* of *time*, and without all bounds of [z] *precession* or *succession*.

q *Intelligentiæ, cum sint entia alia ab infinito Ente, Finita esse necesse est: nam quæ insita nequeunt esse, neque in natura, neque extra naturam. Esse enim duo principia prima.* Scal. Ex. 359. Sect. 3.

r Acts 7. 48. Psal. 145. Job 11. 7, &c. 2 Chron. 2. 5, 6. Ps. 139. 5, &c. Jer. 23. 23, 24.

Deus est ubique non ita ut in dimidia parte sit dimidius, aut tanquam in majore parte major Dei pars sit, sed in minore minor, sed ubique totus, & in seipso totus est, Aug. *Deus est intellectualis Sphæra, cujus centrum est ubique, circumferentia vero nusquam.* Trism. s Psal. 19. 1. Hos. 2. 21. t 1 Cor. 3. 16, and 6. 19. 2 Cor. 6. 16 u Col. 2. 8. x Rom. 1. 23. Isa. 40. 28. Psal. 102. 27, &c. y Apoc. 1. 8. 1 Sam. 15. 29. Numb. 23. 19. Mal. 3. 6. Rom. 11. 29. James 1. 18. *Pœnitentia cum de Deo enumeratur non affectum in Deo sed effectum Dei in hominibus significat,* Alsted. 2 Isa. 44. 6. James 5. 19. Dan. 6. 26. Heb. 1. 12. Apoc. 4. 8. *Creaturæ quædam æternæ sunt à posteriore: à priore solùm Deus est æternus.* Alsted. Lex Theol. cap. 2.

Thus far of the absolute Attributes; now of the Relative, or such which have reference to the Creatures.

Those are five.

1. *Life.* 2. *Understanding.* 3. *Will.* 4. *Power.* 5. *Majesty.*

1. THE *Life of God* is that, by which, as by a most pure, and perpetual *Act*, he not only liveth of *himself*, but is also that *ever* and *overflowing* Fountain of *Life*, from which all creatures derive their [a] *lives*; so as that *in him they live, move, breath, and have their being.* And because *only* his *Life* differs not from his [b] *Essence*; therefore God is said *only to have immortality*, 1 Tim. 6. 16.

2. The *understanding*, or *knowledge* of GOD, is that whereby (by *one pure Act*) he most perfectly [c] knoweth in himself all things that ever *were, are*, or *shall be*; yea, the thoughts and imaginations of mens hearts.

This *Knowledge* of God is either *general*, by which God knoweth *simply all things* eternally, the good by himself, the *evil* by the *good* opposite to it, imposing to things *contingent*, the *lot* of contingency; and to things *necessary* the *Law* of necessity. And thus knowing all things in and of himself, he is the *cause* of all the knowledge that is in all; both *Men* and *Angels*. Secondly, *special*, called the knowledge of *Approbation*, by which he particularly *knoweth*, and graciously *acknowledgeth* only his *Elect* for his own.

[d] *Understanding* also contains the *Wisdom of God*, by which he most wisely created all things of *nothing in number, measure*, and *weight*, and still ruleth and dis-

[a] Acts 17. 25, 28. Acts 14. 15. Psal. 42. 2. Psal. 36. 16. Heb. 3. 12.

[b] Hence it is that as God is called of the Hebrews *Eheje*, so likewise *Echeje*; and as of the Grecians, ὁ ὤν, so also ὁ ζῶν; and as of the Latines *primum ens*, so also *primum vivens*; for to *be*, and to *live*, is all one and the same in God.

[c] 1 Kings 8. 39. Psal. 44. 21. Psal. 139. 1. Jer. 17. 10. and 20. 12. Luke 16. 15. Acts 2. 24. Heb. 4. 12. Rom. 11. 33 and 16. 17. 1 Tim. 2. 19. Mark 7. 13.

[d] *Intellectus scientia & sapientia in Deo non distinguuntur*, Tilen. *Nam sapientia in homine est habitus intellectus impressus qui de Deo dici non debet cujus intellectus est ipsa sapientia.* Kecker. Πάντα ἰδὼν δίος ὀφθαλμὸς καὶ πάντα νοήσεις. Hes. lib. ἔργ. καὶ ἡμέρ. Hence the Platonicks term God, ἐφόπτην, all eye, seeing all.

poseth them to serve his own most holy *purpose* and *glory*.

3. The *will of God* is that, whereby of [e] necessity he willeth himself, as the *sovereign good*; and (by willing himself) willeth most [f] freely [g] all other good things which are out of *himself*.

The *will of God*, though in it self it be but *one*, as is his *Essence*, yet in respect of the diversity of objects, and effects, it is called in the Scripture by divers names: as,

1. *Love*, whereby is meant Gods eternal [h] *good will*, whereby he ordained his Elect to be freely saved through Christ, and [i] bestoweth on them all *necessary graces* for *this life*, and that *to come*, [k] *taking pleasure in their* persons and services.
2. *Justice* [l] is Gods *constant will*, whereby he [m] recompenceth men and Angels according to their works; [n] *punishing* the impenitent according to their *deserts*, called the justice of his *wrath*: and [o] rewarding the faithful according to his promises, called the justice of his *grace*.
3. *Mercy*, which is [p] Gods *meer good will*, and ready affection to forgive a penitent sinner, notwithstanding all his sins, and ill deserts.
4. *Goodness*, [q] whereby God *willingly communicateth* his good with his Creatures; and because he communicates it *freely*, it is termed *grace*.

e 1 Tim. 2. 5. Ro. 9. 19. Eph. 1. 5.

f *Deus voluntate sua cuncta constituit*, Trist. in 4. Dial. Pim. Hinc Orpheus, *Deum vocat necessitatem ratione sc. inferiorum, q.d. omnia ipsi parere cogunter.*

g *Voluntas Dei semper impletur, aut de nobis, aut à nobis. De nobis impletur, sed tamen non implemus eam quando peccamus; à nobis impletur, quando bonum facimus.* Aug. Ench. c. 110. Ro. 9. 11. James 1. 21.

h 1 John 3. 1. i Psal. 43. 7. k Gen. 4. 4. l *Norma justitiæ divinæ est Dei voluntas, quæ enim vult, idee est justum; non quia justum, idee vult*, Eph. 1. 11. m Rom. 2. 5. 2 Thess. 1. 6, &c. 2 Tim. 4. 8. Deut. 7. 9. 10. n *Deus principium & finem & media rerum omnium tenens, rectaque linea incedens, & vestigio habet ὅλων divinæ legis vindicem, simul ut quicquam Senectionum ejus prætermissum est.* Arist. lib. de mundo. o Rom. 9. 15, 16. Ezek. 16. 6. p Psal. 103. 8, &c. Tit. 3. 4. *Semper invenies Deum benigniorem quam te culpabiliorem*, Serm. 11. Bern. *Vindictæ gladium misericordiæ oleo semper acuit.* Nicep. lib. 17. c. 3. q Psal. 145. 7. 9, 16. Matth. 16. 17. *In creaturis multa inveniuntur bona; ergo creator multo magis est bonus. Imo αὐτοαγαθον ipsum bonum.*

5. *Truth*,

5. *Truth*, whereby [r] God willeth *constantly* those things which he willeth; effecting and performing all things which he hath spoken in his *appointed time*.

6. *Patience*, whereby God *willingly forbeareth* to punish the wicked, so long as it may stand with his Justice, and until their [s] sins be ripened.

Ad pœnam tardus Deus est, ad præmia velox,
Sed pensare solet vi graviore moram.

7. *Holiness* [t] whereby Gods nature is separated from all *prophaneness*, and abhorreth all filthiness; and so being wholly pure in himself, delighteth in the inward, and outward *purity* and *chastity* of his servants, which he infuseth into them.

8. *Anger*, [u] whereby is meant Gods most certain and just *Will*, in *chastening the Elect*: and in revenging and *punishing* the *Reprobate*, for the injuries they offer to him and his chosen: and when God will punish with *rigour* and *severity*, then it is termed *wrath*, [w] *temporal* to the Elect, [x] *eternal* to the Reprobates.

4. The *Power* of God is that whereby he can [y] simply and freely do *whatsoever he will*, that is agreeable to his nature; and whereby, as he hath *made*, so he still *ruleth* Heaven and Earth, and all things therein. This Almighty *power of God*, is either *absolute*, by which he can will, and do more than he willeth or doth,

r Jothua 13. 14. Psl. 146. 6. Num. 23. 19. *Veritas est harmonia trium intellectus & verborum cum rebus, tum etiam rerum ipsarum cum Ideis in mente divina*, Keck. *Veritas Deum verbis fides Dei dicitur, quod certò fiant, quæ ab ipso dicta sunt. Item constantia, quia sententiam non mutat.* Pol. s 2 Pet. 3. 9. Rom. 2. 9. Gen 5. 16. t 1 Pet. 2. 5. 1 Thess. 4. 3. Heb. 12. 14. Mark 15. 9. *Quanta sanctitas Dei, ad cujus aspectum sancti Angeli oculos, pro sua tenuitate alis velantes clamant Sanctus Sanctus, Sanctus*, Jehovah, Zabaoth? Isa. 6. 2. 3. u Psal. 106. 23, 29, 40, 41. Num. 15. 11. *Ira Deo est aliud quam voluntas puniendi*, Aug. 15. de civit. Dei cap. 15. Ansel. lib. 7. cap. 6. Cur Deus Hom. *Furor & ira in Deo non passionem mentis, sed ultionis acerbitatem notant.* Carth. in Apoc. 19. w 1 Cor. 11. 2. x 2 Thess. 1. 10. y Gen. 17. Psalm 115. 3. Matth. 11. 26. Ephes. 1. 11. Matth. 8. 2. *Deus potest omnia quæ contradictionem non implicant*, Aqu. 1. qu. 25. ar. 3. 2. *Omnipotentia excludit omnes defectus, qui sunt impotentia, seu posse mentiri, mori, peccare*, &c.

Mat. 3. 9. and 20. 53. *Rom.* 9. 18. Or *actual*, by which God doth indeed whatsoever he will, and hindereth whatsoever he will not have done, *Psal.* 115. 3.

5. *Majesty* is that by which God of his own *absolute*, and *free* authority [a] reigneth, and ruleth, as *Lord* and *King* over all *Creatures* visible and invisible: Having both the *right* and *propriety* in all things, as [a] *from whom*, and *for whom* are all things, as also such a *plenitude of power*, that he can pardon the offences of all whom he [b] *will* have *spared*, and *subdue* all his *enemies*, whom he will have [c] *plagued* and destroyed, without being bound to render any Creature a reason of his doing; but making his own most holy, and just *Will*, his only most perfect and eternal *Law*.

From all these *Attributes* ariseth *one* which is Gods sovereign blessedness or perfection.

Blessedness is that [d] perfect and unmeasurable possession of *joy* and *glory*, which God hath in himself for ever: and is the cause of all the bliss and perfection that every creature enjoyeth in his measure.

There are other *Attributes* figuratively and improperly ascribed unto God in the holy *Scriptures*, as by an *Anthropomorphosis*, the members of a man, *eyes*, *ears*, *nostrils*, *mouth*, *hands*, *feet*, &c. or the senses and actions of a man, as *seeing*, *hearing*, *smelling*, *working*, *walking*, *striking*, &c. By an *Anthropopatheia*, the affections and passions of a *man*, as *gladness*, *grief*, *joy*, *sorrow*, *love*, *hatred*, &c. or by an *Analogy*, as when he is named a *Lion*, a *Rock*, a *Tower*, a *Buckler*, &c. whose signification every [e] Commentary will express.

a 1 Chro. 29. 11, 12. 2 Sa. 7. 22. Apoc. 5. 12, 13. a 1 Chro. 29. 14. Hinc Deus dicitur αὐτοτελεστος.

b Rom. 9. 15. John 4. 11.

c Luke 19. 27. Psal. 2 9. Psal. 110. 1.

d Deus est Schadca, sive αὐταρκης non solum quia ipse nihil desiderat, sed etiam quod nihil in eo desiderari potest. Creaturas fecit perfectas in suo quasque genere, ergo ipse perfectissimus est in se & per se. Scal. Exer. 146. Sect. 2. Mark 14. 61. Acts 17. 25. Rom. 11, 35, 36. 1 Tim. 6. 15. Mat. 25. 34. James 1. 27.

e See Mr. *Wilsons* Dictionary of the Bible, most profitable to this purpose.

Of

Of all these Attributes we must hold these general Rules.

NO *Attribute* can sufficiently express the *Essence* of God, because it is infinite and ineffable.

Whatsoever therefore is *spoken of GOD, is not GOD*, but serveth rather to help our weak understanding to conceive in our reason, and to utter in our speech, the *Majesty* of his *Divine Nature*, so far as he hath vouchsafed to reveal himself to us in his *Word*.

2. [f] *All the Attributes of God* belong to every of the three *Persons*, as well as to the *Essence* it self, with the limitation of a *personal propriety*. As the *mercy* of the *Father*, is mercy *begetting*; the *mercy* of the *Son* is mercy *begotten*; the *mercy* of the *Holy Ghost*, is mercy *proceeding*; and so of the rest.

3. The *Essential Attributes* of God, differ not from his Essence, because they are so in the Essence, that they are the *very Essence* it self. [g] In God therefore there is nothing which is not either his *Essence* or *person*.

4. The *Essential Attributes* of God, differ not *Essentially*, or *really* one from another (because whatsoever is in God, is *one most simple Essence*; and one admits no division) but only in *our reason* and *understanding*, which being not able to know earthly things, by one *simple Act*, without the help of many distinct *Acts*, must of necessity have the help of many distinct *Acts* to know the *Incomprehensible* GOD. Therefore (to speak properly) there are not in God *many Attributes*: but [h] *one only*, which is nothing else but the *Divine Essence* it self, by what Attribute soever you call it. But in respect of our *reason*, they are said to be so many different Attributes: for *our* [i] *Understanding* conceives

f *Attributa omnia propter* οὐσίας ταυσότητα *singulis divinitatis personis competunt.*

g *In Deo nihil est quod non sit ipse Deus*, Zanch.

h *Omnia in divinis sunt unum, sibi non obviat relationis oppositio.*

i *Attributa Dei omnia ita in ipso sunt, ut sint ipsum: ita insunt ut nihil antecedat, nihil subsequatur, sed ex intellectione nostra (quæ perquam umbratilis est) alia aliis prius animo comprehenduntur*, Scal. Ex. 39. 5. Sect. 6.

by the name of *mercy*, a thing differing from that which is called *Justice*. The *Essential Attributes* of God are not therefore *really* inseparate.

5. The *Essential Attributes* of God are not *parts* or *qualities* of the Divine Essence, nor [k] *Accidents* in the Essence, nor a Subject; but the *very* [l] *whole and entire Essence of God*, so that every such *Attribute* is not *aliud & aliud*, another and another thing, but one and the same thing. There are therefore no *Quantities* in God, by which he may be said to be *so much and so much*; nor *Qualities*, by which he may be said to be *such* and *such*; but [m] whatsoever God is, he is *such*, and the *same* by his *Essence*. By this *Essence* he is *wise*, and therefore *Wisdom* it self; by his *Essence* he is good, and therefore *Goodness* it self; by his *Essence* he is *merciful*, and therefore *Mercy* it self; by his *Essence* he is *just*, and therefore *Justice* it self, &c. In a word, God is *Great* without *Quantity*, *good*, *true*, and *just*, without *Quality*; *merciful* without *Passion*, an act without *Motion*; *every where* present, without *sight*; without *time*, the *first* and the *last*; the Lord of all Creatures; from whom all [n] receive themselves, and all the *good* they have; yet neither *needeth*, nor *receiveth* he any increase of goodness or happiness from any other.

k *Quæ de Deo dicuntur, χεσιτικῶς relatione ad creaturas, & sic secundum accidens, non exprimunt mutationem in divina essentia, sed in creaturis fictam. Negatur ergo de Deo accidentia reali, non autem prædicata accidentalia.*

l *Omnia quæ in Deo sunt, ita insunt, ut sint ipse Deus.*

This is the plain *description* of God, so far as he hath revealed himself to us in his *Word*.

This Doctrine (of all other) every true *Practitioner of Piety* must *competently know*, and *necessarily believe* for four *special uses*.

m *Essentia divina identificatur sibi omnia quæ sunt in divinis. Biel. sup. 1. sen. d. 1. q. 5.*

1. That we may discern our *true* and *only God*, from all *false Gods* and *Idols*; for the description of God is properly [o] known only to his Church, in whom he hath thus graciously manifested himself.

n *Exhibet omnia, accipit nihil, ipsum igitur bonum est Deus ipse semper.* Trismeg. 2. Plin.

o Psal. 147. 19, 28. Jer. 10. 25.

2. To poſſeſs our hearts with a greater awe of his *Majeſty*, whilſt we *admire* him for his *ſimpleneſs*, and *infiniteneſs*; *adore* him for his *unmeaſurableneſs*, *unchangeableneſs*, and *eternity*; *ſeek wiſdom* from his *underſtanding* and *knowledge*; *ſubmit our ſelves* to his bleſſed *will* and *pleaſure*; *love him*, and his *love*, *mercy*, *goodneſs*, and *patience*; *truſt* to *his word*, becauſe of his *truth*; *fear* him for his *power*, *juſtice*, and *anger*; *reverence* him for his *holineſs*, and *praiſe* him for his *bleſſedneſs*, and to depend all our life on him, who is the only Author of our *life*, *being*, and all the *good things* we have.

3. To *ſtir us up* to imitate the *Divine Spirit* in his holy Attributes; and to bear (in ſome meaſure) the Image of his *Wiſdom*, *Love*, *Goodneſs*, *Juſtice*, *Mercy*, *Truth*, *Patience*, *Zeal*, and *Anger* againſt ſin, that we may be *wiſe*, *loving*, *juſt*, *merciful*, *true*, *patient*, and *zealous*, as our God is.

4. Laſtly, that we may in our Prayers and Meditations *conceive* aright of his *Divine Majeſty*, and not according to thoſe groſs and blaſphemous *imaginations*, which naturally ariſe in mens brains; as when they conceive *God* to be like an *old Man ſitting in a Chair*; and the bleſſed *Trinity* to be like that *Tripartite Idol* which Papiſts have painted in their Church-Windows.

When therefore thou art to pray unto God, let thine *heart* ſpeak unto him, as that [p] *eternal*, [q] *infinite*, [r] *almighty*, [s] *holy*, [t] *wiſe*, [u] *juſt*, [w] *merciful*, [x] *Spirit*, *and* [y] *moſt perfect*, [z] *indiviſible Eſſence of three ſeveral Perſons*, *Father*, *Son*, *and Holy Ghoſt*; *who being* [a] *preſent in all places*, [b] *ruleth Heaven and Earth*, *underſtandeth all*

p Pſal. 90. 3.
q 1 King. 8. 27.
r Gen. 17. 1. Jb 15. 25. Iſa. 6. 3.

t Apoc. 4. 8. and 15. 4. u Rom. 11. 33. and 16. 17. w Ezek. 34. 6. 7. Pſal. 103 11. and 145. 8, 9. x Deut. 32. 4. Gen. 8. 15. Pſal. 145. 17. 1 John 4. 34. y Deut. 32. 4. z John 5. 7. Mat. 3. 16. Mat. 28. 10. 2 Cor. 13. 14. a 2 Kings 8. 17. Pſal. 120. 2, Jer. 23. 13. b Iſa. 48. 10, 28. Dan. 4. 32.

c 1 King. 8. 30. Jer. 17. 10. d Isa. 62. 16. c *all mens hearts,* d *knoweth all mens miseries, and is only able to bestow on us all graces which we want, and to deliver all penitent sinners, who with faithful hearts seek (for Christs sake) his help out of all their afflictions and troubles whatsoever.*

The ignorance of this true knowledge of God; makes many to make an Idol of the true God, and is the only cause, why so many do profess *all other parts* of Gods Worship and Religion, with so much *irreverence* and *hypocrisie.* Whereas if they did truly know God, they durst not but come to his holy service; and *coming,* serve him with *fear* and *reverence*; for so far doth a man fear GOD as he knoweth him; and then doth a man *truly know* GOD, when he joyns *practice* to *speculation*: and that is,

First, when a man doth so acknowledge and celebrate Gods *Majesty,* as he hath revealed himself in his Word.

Secondly, when from the true and lively sense of Gods *Attributes* there is bred in a mans heart a *love,* e Psal. 14. 9. *awe,* and *confidence* in God: for saith God himself, e *If I be a Father, where is my honour? If I be a Lord, where is my fear? O taste and see that the Lord is good,* saith *David.* He that hath not by *experience* tasted his *good-*f 1 John 2. 4. *ness,* knows not *how good* he is. f *He (saith John) that saith he knoweth God, and keepeth not his Commandments, is a lyar, and the truth is not in him.* So far therefore as we *imitate God* in his *Goodness, Love, Justice, Mercy, Patience,* and other Attributes, *so far do we know him.*

Thirdly, when with inward *groans,* and the serious desires of our hearts, we *long* to attain to the perfect and plenary knowledge of his *Majesty,* in the life which is to come.

Lastly, this discovers how few there are, who do truly *know God*; for no man knoweth God but he that *loveth* him; and how can a man choose but *love* him, being

being the *Sovereign good*, if he know him? seeing *the nature of GOD is to enamour with the love of his goodneſs*: And whoſoever loveth any thing *more than GOD, is not worthy of GOD*; and ſuch is every one, who ſettles the love and reſt of his heart upon any thing beſides GOD. If therefore thou doeſt believe that GOD is *Almighty*, why doeſt thou fear *devils* and *enemies*, and not confidently truſt in GOD, and crave his help in all thy troubles and dangers? If thou believeſt that God is *infinite*, how dareſt thou provoke him to anger? If thou believeſt that GOD is *ſimple*, with what heart canſt thou *diſſemble* and play the *Hypocrite?* If thou believeſt that GOD is the *Sovereign good*, why is not thy heart more ſetled upon him than on all *worldly good*? If thou doeſt indeed believe that God is a *juſt Judge*, how dareſt thou live ſo ſecurely in ſin without Repentance? If thou doeſt truly believe that God is *moſt wiſe*, why doeſt not thou refer the events of *croſſes* and *diſgraces* unto him, who knoweth how to [g] *turn all things to the beſt, unto them that love him?* If thou art perſwaded, that God is true, why doeſt thou doubt of his promiſes? And if thou believeſt that GOD is *Beauty* and [h] *perfection* it ſelf, why doeſt thou not make it alone the chief end of thine *affections* and *deſires*? for if thou loveſt *beauty*, he is moſt fair? if thou deſireſt *riches*, he is moſt *wealthy*; if thou ſeekeſt *wiſdom*, he is moſt *Wiſe*. Whatſoever *excellency* thou haſt ſeen in any creature, it is nothing but a *ſparkle* of that, which is *infinite* [i] *perfection* in GOD; and when in Heaven we ſhall have an *immediate Communion* with GOD, we ſhall have them all perfectly in him *communicated* unto us. Briefly, in all *goodneſs* he is *all* in *all*. [k] Love that one *good GOD*, and thou ſhalt love him, in whom all the *good of good-*

g Rom. 8. 28.

h *Sit te habeam ſolum ſanè ruat arduus æther, Tellus ruat ſuo diſſiliatque loco.*

i *Creata omnia perfectiùs in Deo quàm in ſeipſis,* Dion. de divin. cap. 8.

k *Ama unum illud bonum in quo omne bonum eſt, & ſufficit,* Anſel. in Pro. c. 25.

neſs

neſs conſiſteth. He that would therefore attain to the *ſaving knowledge of God*, muſt learn to know him by *love*. For *God is love*, and [l] *the knowledge of the love of God paſſeth all knowledge*. For *all knowledge* beſides to know [m] how to *love God*, and to *ſerve him only*, is nothing, upon *Solomon's* credit, but *vanity of vanities, and vexation of Spirit*.

l Eph. 3. 19. 1 John 4.
m Kem. de Im. Chriſt. c. 1.

Kindle therefore, O my [n] *Lady*, nay, rather, O my [o] *Lord Charity*, the love of thy ſelf, in my ſoul, eſpecially ſeeing it was thy good pleaſure, that being [p] reconciled by the Blood of Chriſt, I ſhould be brought to the knowledge of thy Grace, to the *Communion* of thy glory, wherein only conſiſts my *ſovereign good* and happineſs for ever.

n Eccleſ. 12. 17. 1
o Domina immo Dominus Charitas, Bern.
p Rom. 5, 9, 10. John 17. 3, 28. 1 Cor. 15. 8.

Thus, by the light of his *own Word*, we have ſeen the *back parts of* JEHOVAH *Elohim*, the eternal *Trinity*, whom to *believe*, is *ſaving faith* and *verity*; and unto whom, from all *Creatures* in Heaven and Earth, be all *praiſe*, *dominion*, and *glory* for ever, *Amen*.

Thus far of the knowledge *of God. Now of the knowledge of a* Mans ſelf: *And firſt of the* ſtate *of his* miſery *and* corruption *without renovation by Chriſt.*

Meditations of the miſery of a man not reconciled unto God in Chriſt.

O Wretched man, where ſhall I begin to deſcribe thine endleſs miſery! who art [q] *condemned* as ſoon as *conceived*; and adjudged to *eternal death*, before thou waſt born to a temporal life. A beginning indeed I find, but no end of thy miſeries. For when *Adam* and *Eve*, being created after Gods own *Image*, and placed in Paradice, that they and their Poſterity might live in a bleſſed ſtate of life immortal, having domi-

q *Damnatus antequam natus*, Aug.

dominion of all earthly creatures, and only reſtrained from the fruit of *one tree*, as a ſign of their ſubjection to the Almighty Creator; though God forbade them this one ſmall thing, under the penalty of eternal death; yet they believed the *Devils word* before the *Word of God*; making *God* (as much as in them lay) *a lyar*. And ſo being *unthankful* for all the benefits which God beſtowed on them, they became *male-content* with their preſent ſtate, as if God had dealt *enviouſly*, or *niggardly* with them; and believed that the *Devil* would make them partakers of far more glorious things than *ever* God had beſtowed upon them; and in their pride they fell into *high treaſon* againſt the *moſt High*; and diſdaining to be Gods ſubjects, they affected blaſphemouſly to be *Gods themſelves*, equals unto *God*. Hence, till they repented (loſing *Gods Image*) they became like unto the *Devils*; and ſo all their poſterity, as a *traiterous brood* (whilſt they remain impenitent like thee) are ſubject in this life to all *curſed miſeries*, and in the life to come to the *everlaſting fire* prepared for the *Devil* and his *Angels*.

Lay then aſide for a while *doting vanities*, and take the view with me of thy *doleful miſeries*; which duly ſurveyed, I doubt not, but that thou wilt conclude, that it is far better never to have *Natures being*, than not to *be* by *Grace* a *practitioner* of Religious *Piety*.

Conſider therefore thy miſery.

1. In thy *life*.
2. In thy *death*.
3. After *death*.

In thy life.

1. The miſeries accompanying thy *body*.
2. The miſeries which deform thy *ſoul*.

In thy death; miſeries which ſhall oppreſs thy body and ſoul.

After

After death; the miſeries which over-whelm both body and ſoul together in Hell.

And firſt let us take a view of thoſe miſeries which accompany thy body, according to the four ages of thy *life*.

1. *Infancy.*
2. *Youth.*
3. *Manhood.*
4. *Old age.*

Meditations of the miſeries of Infancy.

WHat waſt thou being an *Infant*, but a *brute*, having the ſhape of a man? was not thy body conceived in the heat of luſt, the ſecret of ſhame, and ſtain of *original ſin*? And thus waſt thou caſt naked upon the earth, all imbrewed in the *blood* of filthineſs, (filthy indeed; when the Son of GOD, who diſdained not to take on him mans *nature*, and the infirmities thereof: yet thought it unbeſeeming his Holineſſes to be conceived after the ſinful manner of mans conception.) So that thy mother was aſhamed to let thee know the manner thereof: What cauſe then haſt thou to boaſt of thy *birth*, which was a *curſed* pain to thy Mother, and to thy ſelf the *entrance* into a troubleſom life? the greatneſs of which miſeries, becauſe thou couldeſt not utter in words, thou dideſt expreſs (as well as thou couldeſt) in weeping tears.

Meditations of the miſeries of Youth.

WHat is *Youth*, but an untamed *Beaſt*? all whoſe actions are *raſh* and *rude*, not capable of good counſel, when it is given: and *Ape-like*, delighting in nothing but toys and babies? Therefore thou no ſooner beganneſt to have a little ſtrength and diſcretion, but forth-

forthwith thou wast kept under the rod, and fear of Parents, and Masters: as if thou hadst been born to live under the *discipline of others* rather than at the *disposition* of thine *own will*. No *tired Horse* was ever more willing to be rid of his burthen, than thou wast to get out of the servile state of this bondage. A state not worthy the description.

Meditations of the misery of Manhood.

WHat is *mans estate*, but a Sea, wherein (as waves) *one trouble* ariseth in the neck of *another*; the latter *worse* than the *former?* No sooner didst thou enter into the *affairs* of this world, but thou wast inwrapped about *with a cloud of miseries*; The *Flesh* provokes thee to *lust*, the *World* allures thee to *pleasures*, and the *Devil* tempts thee to all kind of *sins*; *fears of enemies* affright *thee*; *suits in Law* do vex *thee*, *wrongs of ill neighbours* do oppress *thee*; *cares for Wife and Children* do consume *thee*, and *disquietness* 'twixt *open foes* and *false friends*, do in a manner confound *thee*: *Sin* stings thee *within*; *Satan* layes snares before thee: Conscience of sins past, doggeth behind thee. Now *adversity* on the left hand *frets thee*, anon *prosperity* on thy right hand *flatters thee*: *over thy head* Gods vengeance due to thy sin, is ready to fall upon thee: And *under thy feet*, *Hells mouth* is ready to swallow thee up. And in this *miserable estate* whither wilt thou go for rest and comfort? the house is full of *cares*, the *field* full of *toil*, the *Country of rudeness*, the *City of factions*, the *Court of envy*, the *Church of sects*, the *Sea of Pirates*, the *Land of Robbers*. Or in what *state* wilt thou live, seeing *wealth* is envied, and *poverty* condemned; *Wit* is distrusted, and *simplicity* is derided; *Superstition* is mocked, and *Religion* is suspected: *Vice* is advanced, and *Vertue* is disgraced?

condemned

O

O with what a *body of ſin* art thou compaſſed about in a *world of wickedneſs*? what are thine *eyes*, but *windows*, to behold vanities? What are thine *ears*, but *flood-gates* to let in the ſtreams of iniquity? what are thy *ſenſes*, but matches to give fire to thy luſts? what is thine *heart*, but the *Anvil*, whereon *Satan* hath forged the ugly ſhape of all lewd affections? Art thou *nobly* deſcended? thou muſt put thy ſelf in peril of *Foreign Wars*, to get the reputation of *earthly honour*, oft times hazard thy *life* in a deſperate combat, to avoid the aſperſion of a coward. Art thou born in *mean* eſtate? Lord! what pains and drudgery muſt thou indure at *home* and *abroad*, to get maintenance? and all perhaps ſcarce ſufficient to ſerve thy neceſſity; and when (after much ſervice and labour) a man hath got ſomething, how little *certainty* is there in that which is gotten? ſeeing thou ſeeſt by daily experience, that he who was *rich* yeſterday, is to day a *beggar*: he that yeſterday was in *health*, to day is *ſick*: he that yeſterday was *merry* and *laughed*, hath cauſe to day to mourn and weep: he that yeſterday was in *favour*, to day is in *diſgrace*; and he who yeſterday was *alive*, to day is *dead*: and thou knoweſt not *how ſoon*, nor in *what manner* thou ſhalt die thy ſelf. And who can enumerate *the loſſes*, *croſſes*, *griefs*, *diſgraces*, *ſickneſſes*, and *calamities* which are incident to ſinful man? to ſpeak nothing of the death of *friends* and *children*, which oft-times ſeems to be unto us far more bitter than preſent death it ſelf.

Meditations of the miſery of old Age.

WHat is *old Age*, but the *Receptacle* of all *maladies*? For if thy lot be to draw thy *days* to a long *date*, in comes old bald-headed *age*, ſtooping under *dotage*, with his *wrinckled Face*, *rotten Teeth*, and *ſtinking Breath*: *Teſty* with Choller, *withered* with drineſs,

drineſs, *dimmed* with *blindeſs*, *abſurded* with *deafneſs*, *overwhelmed* with *ſickneſs*, and *bowed together* with *weakneſs*, having no uſe of any ſenſe but of the ſenſe of pain; which ſo racketh every member of his body, that it never eaſeth him of grief, till it hath thrown him down to his *grave*.

Thus far of the *miſeries* which accompany the body. Now of the *miſeries* which accompany chiefly the ſoul in this life.

Meditations of the miſery of the ſoul in this life.

THE miſery of thy ſoul will more evidently appear, if thou wilt conſider,

1. The *Felicity* ſhe hath loſt.
2. The *Miſery* which ſhe hath *pulled* upon her ſelf by ſin.

1. The *Felicity loſt*; was firſt the fruition of the *Image of God*, whereby the ſoul was like unto God in *knowledge*, *Col.* 3. 10. enabling her perfectly to underſtand *the revealed will of God*, Rom. 12. 2. Secondly, *true holineſs*, by which ſhe was free from all prophane *error*. Thirdly, *Righteouſneſs*, whereby ſhe was able to incline all her natural *powers*, and to frame uprightly all her *actions* proceeding from thoſe *powers*. With the loſs of this *divine Image* ſhe loſt the *Love* of God, and the bleſſed *communion* which ſhe had with his *Majeſty*: wherein conſiſteth her *life* and *happineſs*. If the loſs of *earthly* riches vex thee ſo much, how ſhould not the loſs of this *divine treaſure* perplex thee much more?

2. The miſery which ſhe pulled upon *her ſelf* conſiſts in two things.

1. *Sinfulneſs*.
2. *Curſedneſs*.

1. *Sinfulneſs* is an univerſal corruption, both of her *Nature* and *Actions*: for her [a] *Nature* is infected [a] Eph. 2. 3. Gen. 6. 5.

with a *proneneſs* to every ſin continually, the [b] *mind* is ſtuffed with *vanity*, the [c] *underſtanding* is darkned with *ignorance*, the [d] *will* affecteth nothing but vile and *vain things*: All her [e] *actions* are evil: Yea, this deformity is ſo *violent*, that oftentimes in the regenerate ſoul, the *Appetite* will not obey the government of *Reaſon*, and the *Will* wandreth after, and yields conſent to ſinful motions. How great then is the violence of the *Appetite* and *Will* in the *Reprobate* ſoul, which ſtill remains in her natural corruption: Hence it is, that thy wretched *Soul* is ſo deformed with *ſin*, defiled with *luſt*, polluted with *filthineſs*, outraged with *paſſions*, overcarried with *affections*, pining with *envy*, overcharged with *gluttony*, ſurfeited with *drunkenneſs*, boiling with *revenge*, tranſported with *rage*, and the glorious *Image* of *God* transformed to the ugly *ſhape* of the [f] *Devil*, ſo far as it once [g] *repented the Lord, that ever he made man.*

b Rom. 12. 2. Eph. 4. 17.
c 1 Cor. 2. 14.
d Phil. 2. 3.
e Rom. 7. 17. Rom. 5. 10.
f John 8. 44.
g Gen. 6. 6.

From the former flows the other part of the *Souls miſeries*, called [h] *curſedneſs*, whereof there are two degrees.

1. *In part.*
2. *In the fulneſs thereof.*

h Deut. 27. 26. Gal. 3. 10 Pſal. 119. 21.

1. *Curſedneſs in part* is that which is inflicted upon the ſoul in *life*, and *death*, and is *common* to her with the body.

The *Curſedneſs* of the ſoul in *life* is the *wrath of God*, which lieth upon ſuch a creature ſo *far*, as that *all* things, not *only calamities*, but alſo very [i] *bleſſings* and [k] *graces* turn to ruine. [l] *Terrors of Conſcience* drives him from God and his Service, that he dares not come to his preſence and Ordinances: but is [m] given up to the [n] ſlavery of *Satan*, and to his own *luſts*, and vile *affection*.

i Rom. 2. 4, 5. Jer. 28. 13.
k Iſa. 28. 13.
l Gen. 3. 8, 10. and 14. Heb. 2. 15.
m Rom. 1. 21, 24, 25. n Eph. 2. 2. Col. 1. 13.

This

This is the *curſedneſs* of the Soul in *life*: now follows the *curſedneſs* of the ſoul and body in *death*.

Meditations of the miſery of the Body and Soul in Death.

AFter that the *aged Man* hath conflicted with long ſickneſs, and having endured the brunt of *pain* ſhould now expect ſome *eaſe*: In comes *Death* (natures *ſlaughter-man*, Gods *curſe*, and Hells *purveyor*) and looks the *Old man* grim and black in the face: and neither pittying his *age*, nor regarding his long endured dolours, will not be hired to *forbear* either for ſilver or gold, nay he will not take to ſpare his life, *skin for skin, and all that the old man hath*; but *batters* all the principal parts of his body, and arreſts him to appear before the terrible Judge. And as thinking that the *old man* will not diſpatch to go with him faſt enough, Lord! how many darts of *calamities* doth he ſhoot through him, *ſtitches*, *aches*, *cramps*, *fevers*, *obſtructions*, *rheumes*, *flegm*, *collick*, *ſtone*, *wind*, &c.

O what a *ghaſtly ſight* it is, to ſee him then in his bed, when *Death* hath given him his *mortal* wound! What a *cold ſweat* over-runs all his body? What a *trembling* poſſeſſeth all his *members*? the *head* ſhooteth, the *face* waxeth pale, the *noſe* black, the *neather jaw-bone* hangeth down, the *eye-ſtrings* break, the *tongue* faltereth, the *breath* ſhortneth and ſmelleth earthly, the *throat* ratleth, and at every gaſp the *heart-ſtrings* are ready to break aſunder.

Now the miſerable ſoul *ſenſibly* perceiveth her earthly body to begin to *die*: For as towards the *diſſolution* of the univerſal frame of the great world, the *Sun* ſhall be turned into *darkneſs*, the *Moon* into *blood*, and the *Stars* ſhall fall from *Heaven*, the *Air* ſhall be full of *ſtorms*, and flaſhing *Meteors*: the *Earth*

ſhall tremble, and the *Sea* ſhall roar, and *mens hearts* ſhall fail for fear, expecting the end of ſuch ſorrowful *beginnings*: So towards the *diſſolution of man* (which is the little world) his *Eyes* which are as the *Sun* and *Moon*, loſe their light and ſee nothing but blood-guiltineſs of ſin; the reſt of the *Senſes*, as *leſſer ſtars*, do one after another fail and fall: his *Mind*, *Reaſon*, and *Memory*, as heavenly *powers* of his ſoul are ſhaken with fearful ſtorms of *deſpair*, and fierce flaſhings of *Hell fire*; his earthly body begins to ſhake and tremble, and the *humours* like an overflowing Sea, roar and rattle in his throat, ſtill expecting the woful *end* of theſe dreadful *beginnings*.

While he is thus ſummoned to appear at the great *Aſſizes of Gods Judgment*, behold a *Quarter-Seſſions*, and Goal-delivery is held within himſelf: Where *Reaſon* ſits as Judge, the *Devil* puts in a *Bill* of Indictment, as large as that Book of *Zachary*, Zach. 5. 2. and *Ezek.* 2. 10. wherein is alledged all thy *evil deeds*, that ever thou haſt *committed*, and all the *good deeds* that ever thou haſt *omitted*, and all the *curſes* and *judgments* that are due to every ſin. Thine own *conſcience* ſhall accuſe thee, *John* 3. 20. and thy *Memory* ſhall give better *evidence*, and *Death* ſtands at the *Bar* ready as a cruel *Executioner* to diſpatch thee. If thou ſhalt thus condemn *thy ſelf*, how ſhalt thou eſcape the juſt condemnation *of God*, who knows all thy miſdeeds better than thy ſelf? Fain would'ſt thou *put out* of thy mind the *remembrance* of thy wicked deeds, that trouble thee: but they *flow faſter* into thy *remembrance*, and they will not be *put away*, but cry unto thee, *We are thy works, and we will follow thee*: And whilſt thy ſoul is thus *within*, out of *peace* and *order*; thy children, wife and friends, trouble thee as faſt, to have thee put thy *goods in order*; ſome crying, ſome craving, ſome pittying, ſome chearing:

all

all like *Fleſh-flies*, helping to make thy *ſorrows* more *ſorrowful*. Now the *Devils*, who are come from *Hell to fetch away thy ſoul*, Luke 12. 10. begin to appear to her, and wait, as ſoon as ſhe comes forth to take her and carry her away. *Stay* ſhe would within, but that ſhe *feels* the body begin by *degrees* to *die*: and ready like a *ruinous houſe* to fall upon *her head*. *Fearful* ſhe is to come forth, becauſe of thoſe *Hell-hounds* which wait for her coming. O, ſhe that ſpent ſo many *days* and *nights* in vain and idle *paſtimes*, would now give *the whole world*, if ſhe had it, for *one hours* delay, that ſhe might have ſpace to *repent* and *reconcile her ſelf* unto God: But it cannot be, becauſe *her body* which joyned with her in the *actions* of ſin, is altogether now unfit to joyn with her in the *exerciſe of Repentance*: and *Repentance* muſt be of the *whole man*.

Now ſhe ſeeth that all her *pleaſures* are gone, as if they had never been; And that but only *torments* remain, which *never* ſhall have end of *being*. Who can ſufficiently *expreſs* her *remorſe* for her ſins *paſt*, her *anguiſh for her preſent miſery*, her *terror* for her torments to *come*.

In this extremity ſhe looks every where for help, and ſhe finds her ſelf every way *helpleſs*. Thus in her *greateſt miſery* (deſirous to hear the *leaſt word* of comfort) ſhe directs this or the like *ſpeech* unto her *Eyes*: *O eyes*, who in time paſt were ſo *quick-ſighted*, can ye *ſpy* no *comfort*, nor any way how I might eſcape this dreadful danger? But the *eye-ſtrings* are *broken*, they cannot ſee the *candle* that burneth before them, nor diſcern whether it be day or night. *Proſopopeia.*

The ſoul (finding no comfort in the *Eyes*) ſpeaks to the *Ears*: O *Ears*, who were wont to recreate your ſelves, with hearing new pleaſant *diſcourſes*, and Muſicks ſweeteſt *harmony*: can you hear any

news or *tidings of* the leaſt comfort for me? The *Ears* are either ſo *deaf*, that they cannot hear *at all*, or the ſenſe of *hearing* is grown ſo weak, that it cannot indure to hear his deareſt friends to *ſpeak*. And why ſhould *thoſe Ears* hear any *tidings* of joy in *Death*, who could never abide to hear the *glad tidings* of the *Goſpel* in his *life*? The *Ear* can miniſter no *comfort*.

Then ſhe intimates her grief unto the *Tongue*, *O Tongue*, who waſt wont to *brag* it out with the *braveſt*, where are now thy big and daring *words*? now (in my greateſt need) canſt thou *ſpeak* nothing in my *defence*? Canſt thou neither *daunt* theſe enemies with *threatning words*, nor *intreat* them with *fair ſpeeches*? Alas, the *Tongue* two days ago lay *ſpeechleſs*: it cannot in his greateſt extremity, either *call* for a *little drink*, or deſire a friend to take away with his finger the *flegm* that is ready to *choak him*.

Finding here no hope of help, ſhe ſpeaks unto the *Feet*. Where are ye, *O Feet*, which ſometime were ſo nimble in *running*? can you *carry* me no where out of this dangerous place? The *feet* are *ſtone-dead* already: If they be not *ſtirred*, they cannot *ſtir*.

Then ſhe directs her ſpeech unto her *hands*: *O hands*, who have been ſo often approved for manhood, in *Peace* and *War*, and wherewith I have ſo *often* defended my *ſelf*, and offended my *foes*; never had I more need than now. *Death* looks me grim in the face, and kills me: *Helliſh fiends* wait about my bed to *devour* me: Help *now* or I periſh for *ever*. Alas, the *hands* are ſo *weak*, and do ſo *tremble* that they cannot reach to the *mouth* a *ſpoonful* of ſupping to relieve languiſhing *nature*.

The *wretched* ſoul ſeeing her ſelf thus *deſolate*, and altogether deſtitute of friends, help, and comfort; and knowing that *within an hour* ſhe muſt be in *everlaſting*

lasting pains retires her self to the *heart* (which of all *members* is *primum vivens*, and *ultimum moriens*) from whence she makes this *doleful lamentation* with her self:

O miserable *Caitiffe* that I am! * *How do the sorrows of death compass me! How do the floods of Belial make me afraid!* Now have, *indeed*, the snares both of the *first* and *second* death overtaken me at *once*. O how *suddenly* hath *Death* stoln upon me with insensible degrees! like the *Sun* which the *Eye* perceives not to move, though it be most swift of *motion*. How doth *Death* wreak on me his *spite* without *pity*! The God of *mercy* hath utterly forsaken me: and the *Devil* who *knows* no *mercy*, waits for to take me. How often have I been warned of this *doleful day*, by the faithful *Preachers of Gods Word*, and I made but a *jeast* thereat? What profit have I now of all my *pride*, *fine house*, *and brave apparel*? What's become of the *sweet* relish of all my *delicious fare*? All the *worldly goods* which I so *carefully gathered*, would I now give for a good *Conscience*, which I so carelesly neglected. And what *joy* remains now of all my former fleshly *pleasure*, wherein I placed my *chief delight*? Those *foolish pleasures* were but *deceitful dreams*, and now they are past like *vanishing shadows*: but to think of those *eternal pains*, which I must indure for those short *pleasures*, *pains* me as *Hell* before I enter into *Hell*. Yet justly I *confess*, as I have *deserved*, I am *served*, that being made after *Gods Image*, a *reasonable soul*, able to *judge* of mine own estate, and having *mercy* so often *offered*, and I *intreated* to receive it; I neglected *Gods grace*, and preferred the *pleasures of sin* before the religious care of *pleasing God*; lewdly spending my *short time* without considering what accounts I should make at my *last end*. And now all *the pleasures* of *my life* being put together, countervail

* The doleful lamentation of the Reprobate soul at point of death. 2 Sam. 22. 5.

tervail not the leaſt part of my *preſent pain*: my *joys* were but *momentany* and gone before I could ſcarce *enjoy* them: my *miſeries* are *eternal*, and never ſhall know end. O that I had ſpent the hours that I conſumed in *carding*, *dicing*, *playing*, and other vile exerciſes, in reading the Scriptures, in hearing Sermons, in receiving the Communion, in *weeping* for my *ſins*, in *faſting*, *watching*, *praying*, *and in preparing my ſoul*, that I might have now departed in the *aſſured hope* of everlaſting ſalvation! O that I were now to begin my life again, how would I contemn the *world*, and the *vanities* thereof! How *religiouſly* and *purely* would I lead my life! How would I frequent the *Church*, and ſanctifie the *Lords Day*! If *Satan* ſhould offer me all the treaſures, pleaſures, and promotions of this world, he ſhould never intice me to *forget theſe terrors* of this laſt dreadful *hour*. But, O corrupt *carcaſe*, and ſtinking *carrion*! How hath the Devil deluded us; and how have we *ſerved* and *deceived* each other? and pulled *ſwift damnation* upon us both? Now is my caſe more miſerable than the *beaſt* that periſheth in a ditch: For I muſt go to *anſwer* before the *Judgment Seat* of the righteous Judge of Heaven and Earth; where I ſhall have none to ſpeak for me; and *theſe wicked fiends* who are privy to all my evil deeds, will accuſe me, and I cannot excuſe my ſelf. *My own heart already condemns me*, I muſt needs therefore be *damned* before his *Judgment-ſeat*: and from thence be carried by theſe *infernal fiends*, into that *horrible* priſon of endleſs torments, and utter *darkneſs*, where I ſhall *never* more ſee light, that *firſt* moſt *excellent* thing that God made. I who gloried heretofore in being a *Libertine*, am now *incloſed* in the very *claws* of Satan: as the trembling *Partridge* is within the griping *talons* of the ravenous *Faulcon*. Where ſhall I lodge to night?

And

And who ſhall be my companion? O *horror* to think! O *grief* to conſider! *O curſed be the day wherein I was born, and let not the day wherein my Mother bare me, be bleſſed. Curſed be the man that ſhewed my Father, ſaying, A Child is born unto thee, and comforted him. Curſed be that man, becauſe he ſlew me not. O that my Mother might have been my grave, or her womb a perpetual conception! How is it that I came forth of the womb, to indure theſe helliſh ſorrows? and that my days ſhould thus end with eternal ſhame! Curſed* be the day that I was firſt united to ſo *lewd a Body*! O that I had but *ſo much favour*, as that I might *never ſee* thee more! Our *parting* is bitter and doleful: but our *meeting* again, to receive at that dreadful day, the *fulneſs* of our deſerved vengeance, will be far more *terrible* and *intolerable*. But what mean I thus (by *too late lamentation*) to ſeek to *prolong time*? My *laſt hour* is come: I hear the *heart-ſtrings* break: This filthy *Houſe of clay falls* on my head: here is neither *hope*, *help*, nor *place* of any longer abiding. And muſt I needs be gone? thou *filthy carcaſe*, *O filthy carcaſe*, with *fare ill*, *fare well*, I leave thee: And ſo all trembling ſhe cometh *forth* and *forthwith* is ſeized upon by *infernal fiends* who carry her with a *violence*, *torrenti ſimilis*, to the bottomleſs lake that burneth with *fire* and *brimſtone*: Where ſhe is kept as a *priſoner* in *torments*, till the *general Judgment* of *the great day*.

Apoc. 21. 8. Jude 6. 1 Pet. 5. 19.

The loathſom *carcaſe* is afterwards laid in the *grave*. In which action for the moſt part, *the dead bury the dead*; that is, they who are dead in ſin, bury them who are dead for ſin. And thus the godleſs and unregenerate *worldling*, who made *Earth* his *Paradiſe*, his *Belly* his *God*, his *Luſt* his *Law*: as in his *life* he ſowed *vanity*, ſo he is now *dead* and reapeth *miſery*. In his *proſperity* he neglected to *ſerve God*, in

in his *adverſity* God refuſeth to *ſerve him.* And the *Devil*, whom he *long* ſerved, now at length pays him his wages. *Deteſtable* was his life, *damnable* his death. The *Devil* hath his *ſoul*, the *Grave hath* his *carcaſe*: in which pit of corruption, *den* of death, and *dungeon* of ſorrow, let us leave the miſerable *Caitiffe*, rotting with his mouth full of Earth, his belly full of worms, and his carcaſe full of ſtench; expecting a fearful *Reſurrection* when it ſhall be reunited with the ſoul; that as they ſinned together, ſo they may be eternally tormented together.

Thus far of the miſeries of the *ſoul and body* in death, which is but *curſedneſs in part*: now follows the *fulneſs of curſedneſs*; which is the miſery of the *ſoul and body* after death.

Meditations of the miſery of a man after death, which is the fulneſs of curſedneſs.

THE *fulneſs of curſedneſs*, (when it falls upon a *creature*, not able to bear the brunt thereof)
[a] Luke 8. 28. and 10. 23. *preſſeth* him down to that bottomleſs [a] deep of the endleſs [b] *wrath* of *Almighty God*; which is called
[b] Theſſ. 1. 10. the [c] *damnation of Hell*. This *fulneſs* of curſedneſs
[c] Mat. 23. 33. is either *particular* or *general*.

Particular, is that which in a leſs meaſure of fulneſs, lighteth upon the [d] *ſoul* immediately as ſoon
[d] Luke 16. 22, 23. as ſhe is ſeparated from the body: For, in the very
1 Pet. 3. 19. Jude 6, 7. *inſtant* of diſſolution, ſhe is in the ſight and preſence of GOD. For when ſhe ceaſeth to ſee with the Organ of *fleſhly eyes*, ſhe ſeeth after a ſpiritual manner,
[e] Acts 7. 5. like [e] *Stephen*, who ſaw the *Glory of God*, and *Jeſus ſtanding at his right hand*: or, as a man, who being *blind born*, and *miraculouſly* reſtored to his ſight, ſhould ſee the *Sun*, which he never ſaw before. And there by the teſtimony of her own *Conſcience*, *Chriſt* the

the righteous *Judge*, who knoweth all things, *maketh* her, by his *Omni-present Power*, to understand the doom and judgment that is due unto her sins, and what must be her *eternal* state. And in this manner standing in the *sight* of Heaven, not fit for her *uncleanness* to come into Heaven; she is said to stand before the *Throne of God*. And so forthwith she is carried by the evil *Angels*, who came to fetch her with violence, into *Hell*, where she is kept as in a *Prison*, in *everlasting pains*, and *chains*, *under darkness unto the Judgment of the great day*: But not in that *extremity* of torments which she shall finally receive at the last day.

The general *fulness* of *cursedness* is in a [f] *greater measure* of *fulness* which shall be inflicted upon both the [g] *Soul* and *Body*, when (by the mighty *power* of *Christ*, the *supreme Judge* of Heaven and Earth) the one shall be brought out of *Hell*, and the other out of the *Grave* as *Prisoners*, to receive their dreadful doom, according to their evil *deeds*. How shall the Reprobate, by the roaring of the *Sea*, the quaking of the *Earth*, the trembling of the *Powers* of Heaven, and terrors of *Heavenly signs* be driven at the worlds end, to their wits end! Oh, what a woful salutation will there be betwixt the Damned *Soul* and *Body*, at their re-uniting at that terrible day!

Oh sink of *Sin*, O lump of *Filthiness* (will the *Soul* say unto her *Body*) how am I compelled to re-enter into thee, not as into an *Habitation* to rest, but as a *Prison* to be tormented together! How dost thou appear in my sight like *Jephteh*'s Daughter, to my greater torment! Would God thou hadst perpetually rotted in the *Grave*, that I might never have seen thee again! How shall we be confounded toge-

[f] *Postquam anima de corpore est egressa, sibi ostenditur judicium Christi de se futuro cognoscit.* Aug. l. 1. de anim. & ejus orig. c. 4. Hier. ep. ad Pannat.

[g] *Anima damnata continuo invaditur à daemonibus, qui crudelissime eam rapientes ad infernum deducunt.* Cyril. Ale. in Orat. de exit. ani.

Mat. 5. 34. and 23. 31. Luke 12. 30. and 16. 12. 1 Pet. 3. 10. Jude 7. Luke 16. 14. Luke 1. 31. *b* The damned souls Apostrophe to the body at their second meeting.

ther

ther, to hear before *God*, *Angels*, and *Men*, laid open all thoſe *ſecret ſins* which we committed together! Have I loſt *Heaven* for the love of ſuch a ſtinking *carrion*? Art thou the *Fleſh*, for whoſe pleaſures I have yielded to commit ſo many Fornications? O filthy *Belly*, how became I ſuch a *fool* as to make *thee* my *God*? How mad was I for *momentary* joys to incur theſe torments of eternal pains! *Ye Rocks and Mountains, why skip ye ſo like Rams*, Pſal. 144. 4. and *will not fall upon me to hide me from the face of him that comes to ſit on yonder Throne; for the great day of his wrath is come, and who ſhall be able to ſtand*, Apoc. 6. 16, 17. *Why trembleſt thou thus, O Earth, at the preſence of the Lord*, and wilt not open thy mouth, and ſwallow me up, as thou didſt *Korah*, that I be ſeen no more.

O damned furies! I would ye might without delay, tear me in *pieces*, on condition that you would tear me unto nothing! But whilſt thou art thus in vain bewailing thy miſery, the [i] *Angels* hale *thee violently* away from the brink of thy grave to ſome place near the Tribunal Seat of *Chriſt*: where being as a curſed Goat, ſeparated to ſtand beneath on earth, as on the *left hand* of the Judge; *Chriſt* ſhall rip up all the *benefits* he beſtowed on thee, and the *torments* he ſuffered for thee, and all the *good* deeds which thou haſt *omitted*, and all the *ungrateful* villanies which thou didſt *commit* againſt him, and his holy *Laws*.

[i] Matth. 13. 41. Matth. 14. 31.

Within thee thine own *conſcience* (more than a thouſand witneſſes) ſhall *accuſe thee*; the *Devils* who tempted thee to all thy lewdneſs, ſhall on the *one ſide* teſtifie with thy *Conſcience* againſt thee; and on the other ſide, ſhall ſtand the *Holy Saints* and *Angels* approving *Chriſts* Juſtice, and deteſting ſo *filthy* a Creature: *Behind thee* an hideous noiſe of innumerable fellow-damned Reprobates tarrying for thy

compa-

company. Before thee all the world [k] *burning* in flaming fire. *Above thee*, an ireful *Judge* of deserved vengeance, ready to pronounce his *sentence* upon thee. *Beneath thee*, the fiery and sulphurous mouth of the *bottomless pit*, gaping to receive thee. In this woful estate, to hide thy self, will be *impossible* (for on that condition, thou wouldst [l] wish, that the greatest *Rock* might fall upon thee) to *appear* will be intolerable, and yet thou must stand forth, to receive with other Reprobates this thy sentence, *Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.*

[k] *Anselm. l. Medit.*

[l] *Apoc. 6.16,17.*

[m] *Depart from me*] There is a *separation* from all joy and happiness.

[m] *Bonavent. post. Dom 3. post. Pent. Serm. 2.*

Ye cursed] There is a black and direful *Excommunication.*

Into fire] There is the cruelty of *pain.*

Everlasting] There is the perpetuity of *punishment.*

Prepared for the Devil and his Angels.] Here are thy *infernal* torments, and tormenting *companions.*

O terrible sentence! from which the *condemned* cannot *escape*; which being pronounced, cannot possibly be *withstood*; against which a man cannot *except*, and from which a man can no where *appeal.* So that to the damned nothing remains but *hellish torments*, which knows neither ease of pain, nor end of *time.* From the *Judgment Seat* thou must be thrust by *Angels* (together with all the damned *Devils* and *Reprobates*) into the [n] *bottomless Lake of utter darkness*, that perpetually burns with *fire and brimstone.* Whereinto, as soon as thou shalt be thrust, there shall be such *weeping woes*, and *wailing*, that the cry of the company of *Corah*, *Dathan*, and *Abiram*, when the earth swallowed them up, was nothing comparable to this howling; nay, it shall seem unto thee a *Hell*, before thou goest into *Hell*, but to hear it.

[n] *Apoc. 21. 8.*

Into which bottomless *Lake* after that thou art

once

once *plunged*, thou ſhalt ever be falling down, and never meet a *bottom*, and in it, thou ſhalt ever *lament*, and none ſhall *pity* thee: thou ſhalt always *weep*, for pain of the *fire*, and yet *gnaſh* thy teeth for the extremity of *cold*: thou ſhalt *weep* to think that thy miſeries are paſt remedy; thou ſhalt weep to think that
Banaven. to repent is to no purpoſe; thou ſhalt *weep* to think how for the ſhadows of ſhort *pleaſure*, thou haſt incurred theſe ſorrows of eternal *pains*: thou ſhalt *weep*, to ſee how that *weeping* it ſelf can *nothing* prevail: yea in *weeping* thou ſhalt *weep more* tears than there is *water* in the *Sea*; for the water of the *Sea* is *finite*, but the *weeping* of a Reprobate ſhall be *infinite*.

There thy *laſcivious eyes* ſhall be afflicted with ſights of *ghaſtly ſpirits*; thy *curious Ears* ſhall be affrighted with hideous noiſe of *howling Devils*, and the gnaſhing teeth of *damned Reprobates*; thy *dainty* Noſe ſhall be cloyed with noiſom ſtench of *Sulphur*; thy *delicate Taſte* ſhall be pained with intollerable *hunger*; thy *drunken Throat* ſhall be parched with unquenchable thirſt; thy *Mind* ſhall be tormented to think how for the love of *abortive pleaſures*, which periſhed ere they budded, thou ſo fooliſhly loſt *Heavens joyes*, and incurredſt *Helliſh* pains, which laſt beyond *eternity*. Thy *Conſcience* ſhall ever ſting thee like an Adder, when thou thinkeſt how often *Chriſt* by his Preachers offered thee *remiſſion of ſins*, and the *Kingdom of Heaven* freely unto thee, if thou wouldeſt but *believe and repent*; and how eaſily thou mighteſt have obtained mercy in thoſe days; how near thou waſt many times to have *repented*, and yet didſt ſuffer the Devil, and the world to keep thee ſtill in *impenitency*, and how the day of mercy is now paſt, and will never *dawn* again.

How ſhall thy underſtanding be racked to conſider, how for *Momentary Riches*: thou haſt loſt the

eternal

eternal treaſure; and changed *Heavens felicity* for *Hells fury*! where every part of thy body, without intermiſſion of pain, ſhall be continually tormented *alike*.

In theſe *helliſh torments* thou ſhalt be for *ever* deprived of the *Beatifical ſight* of God, wherein conſiſts the *Sovereign good*, and life of the ſoul. Thou ſhalt never ſee *light*, nor the leaſt *ſight* of joy, but lie in a perpetual *Priſon of utter darkneſs*: where ſhall be no *order*, but *horror*; no voice, but of *blaſphemers* and *howlers*; no noiſe, but of *tortures* and *tortured*; no *ſociety*, but of the *Devil* and his *Angels*, who being tormented themſelves, ſhall have no other *eaſe*, but to wreak their fury in *tormenting* thee. Where ſhall be *puniſhment* without *pitty*; *miſery*, without *mercy*; *ſorrow*, without *ſuccour*; *crying*, without *comfort*; *miſchief*, without *meaſure*; *torment*, without *eaſe*; where the *worm dieth not*, *and the fire is never quenched*, Mark 9. 43. where the *wrath* of God ſhall ſeize upon the Soul and Body, as the *flame of fire* doth on the lump of *Pitch* or *Brimſtone*. In which *flame* thou ſhalt ever be *burning*, and never *conſumed*; ever *dying*, and never *dead*; ever *roaring* in the pangs of death, and never rid of thoſe *pangs*, nor knowing end of thy *pains*. So that after thou haſt endured them ſo many thouſand years, as there are *graſs* on the *Earth*, or *ſands* on the *Sea-ſhore*, thou art no *nearer* to have an end of thy torments than thou waſt the firſt day that thou waſt caſt into them; yea, ſo far are they from ending, that they are ever but beginning. But if after a *thouſand* times ſo many *thouſand years*, thy damned ſoul could but conceive a hope, that thoſe her torments ſhould have an end, this would be *ſome comfort*, to think, that at length an end will come. But as oft as the *Mind* thinketh of this word *Never*, it is *another* Hell, in the midſt of Hell.

This

This thought shall force the damned to cry, οὐαὶ, οὐαὶ, as much as if they should say, ὐκ ἀεὶ, ὐκ ἀεὶ, *O* Lord *not ever, not ever* torment us thus. But their *Conscience* shall answer them as an *Eccho*, ἀεὶ, ἀεὶ, *ever, ever.* Hence shall arise their doleful οὐαὶ, *wo* and *alas* for evermore.

This is that *second death*, the *general perfect fulness of all cursedness and misery*; which every damned Reprobate must *suffer*, so long as God and his Saints shall enjoy *bliss* and *felicity* in Heaven for evermore.

Thus far of the *misery* of man in his state of *corruption*, unless that he be renewed by Grace in Christ.

Now follows the *knowledge* of *Mans self*, in respect of his state of regeneration by Christ.

Meditations of the state of a Christian reconciled to God in Christ.

NOW let us see, how happy a godly man is, in his state of *renovation*, being reconciled to God in *Christ*.

The godly man, whose corrupt nature is *renewed* by *grace* in *Christ*, and become a *new creature*, is blessed in a three-fold respect. First, in his life. Secondly, in his death. Thirdly, after death.

1. His *blessedness* during this life, is but in part, and that consists in seven things.

1. Because he is *conceived* of the [a] *Spirit* in the womb of his [b] Mother the *Church*; and is [c] *born not of blood, nor of the will of the flesh, nor of the will of man, but of God*, who in *Christ* is his [d] *Father*: So that the [e] *Image* of *God* his *Father* is renewed in him every day more and more.

2. He hath, for the *merits* of *Christs sufferings*, all his sins, *original* and *actual*, with the *guilt* and *punishment* belonging to them, [f] freely and fully *forgiven* unto

[a] John 3. 5.
[b] Gal. 4. 26.
[c] John 1. 23.
[d] Gal. 4. 6, 7. 2 Cor. 9 8.
[e] Eph. 4. 2, 3. 13. Col. 3. 10
[f] Rom. 4. 8. 25. Rom. 8. 1, 2. 1 Pet. 2 24.

unto him. And all the [g] *righteousness* of *Christ* as freely and fully imputed unto him; and so God is [h] *reconciled* unto him; and [i] *approveth* him as righteous in his sight and account.

3. He is *freed* from *Satans* [k] *bondage*, and is made a [l] *Brother* of CHRIST, a *fellow* [m] *heir* of his heavenly Kingdom; and a *spiritual* [n] *King* and *Priest*, to offer up [o] *spiritual sacrifices* to *God* by *Jesus Christ*.

4. God *spareth* him, as a *man spareth his own Son, that serveth him*. And this sparing consists,

In
- 1. Not taking notice of every fault, but bearing with his infirmities, *Exod.* 34. *ver.* 6, 7. A loving *Father* will not cast his *Child* out of doors in his sickness.
- 2. Not making his *punishment* when he is *chastned*, as great as his deserts, *Psal.* 103. 10.
- 3. *Chastening* him *moderately*, when he seeth that he will not *by any* other means be reclaimed, 2 *Samuel* 7. *ver.* 14, 15. 1 *Cor.* 11. *ver.* 32.
- 4. *Graciously accepting* his *endeavours*, notwithstanding the imperfection of his obedience; and so preferring the *willingness* of his mind, before the *worthiness* of his work, 2 *Cor.* 8. 12,
- 5. Turning the curses which he deserved, to *crosses*, and fatherly *corrections*; yea, all [a] things, [b] *calamities* of this life, [c] death itself: [d] yea, his very *sins* unto his good.

5. God giveth him his *Holy Spirit*.

which
- 1. [e] *Sanctifieth* him by *degrees* throughout; [f] so that he doth more and more *dye* to sin, and *live* to righteousness.

g Rom. 4. 5, 9. h 2 Cor. 5. 19. i Rom. 8. 33, 34. k Acts 16. 18. Eph. 5. 2. l 1 John 10. 17. Rom. 8. 20. m Rom. 8. 17. n Apoc. 1. 6. o 1 Pet. 2. 5. Mal. 3. 17.

a Rom. 8. 28. b Psa. 89. 31, 33. Psal. 119. 71. Heb. 12. 10. 2 Cor. 12. 7.

c 1 Cor. 3. 21. and 15. 54, 55. Heb. 2. 14, 15. d Luke 22. 31, 32. Psa. 51. 13, 14. Rom. 5. 20, 21. e 1 Thess. 5. 23. f Rom. 8. 5. 10.

which

2. *Assures* him of his [g] *Adoption*, and that he is by *Grace* the Child of *God*.
3. *Encourageth* him to come with [h] *boldness* and *confidence* into the presence of God.
4. *Moveth* him without *fear* to say unto him *Abba Father*.
5. *Powreth* into his heart the gift of *sanctified Prayer*.
6. *Perswadeth* him, that both he and his *Prayers* are accepted and heard of God for *Christ* his *Mediators* sake.
7. Fills him with
   1. *Peace* of Conscience.
   2. [i] *Joy* in the Holy Ghost; in comparison whereof all *earthly joys* seem *vile* and *vain* unto him.

6. He hath a *recovery* of his [k] *sovereignty* over the creatures, which he lost by *Adam*'s fall, and from thence *free* [l] *liberty* of using all things which *God* hath not [m] *restrained*, so that he may use them with a *good* [n] *Conscience*. For *to all things* in Heaven and Earth, he hath a *sure* [o] *title* in this life; and he shall have the *Plenary* and peaceable *possession* of them in the life to come. Hence it is that all *Reprobates* are but usurpers of all that they possess, and have no [q] place of their own, but *Hell*.

7. He hath the *assurance* of Gods *Fatherly care* and *protection*, day and night over him; which care consists in three things:

1. In [r] *providing* all things necessary for his *soul* and *body* concerning this life, and that which is to come; so that he shall be sure ever, either to have *enough*, or *patience* to be *content* with that he hath.
2. In that *God* gives his holy [s] *Angels as Ministers*, a charge to attend upon him always for his

g Rom. 8. 16.
h Heb. 4. 16. Ephes. 3. 12. Gal. 4. 6. Rom. 5. 15, 16. 2 Cor. 12 12. Rom. 8. 16, 17.
i Rom. 5. 1. and 14. 17. Rom. 5. 3. and 14. 27.
k Psal. 8. 5, &c. Heb. 2. 7 8.
l 1 Cor. 5. 1. Rom. 14. 14.
m 1 Tim. 4. 2. &c.
n 1 Cor. 9. 19, 20.
o 1 Cor. 3. 22, 23. Heb. 1. 2.
q 1 Cor. 3. 22.
r Mat. 25. 34. 1 Pet. 1. 4.
s Acts 1. 25.
t Mat. 6. 32. 2 Cor. 12. 14. Psal. 23. Psal. 34. 9, 10.
j Heb. 1. 14.

his good; yea, in danger, to [t] *pitch their Tents about him for his ſafety*, wherever he be; yea, GODS *protection* ſhall defend him as a [u] *cloud by day, and as a pillar of fire by night*; and his providence *ſhall* [x] *hedge him from the power of the Devil.*

[t] Pſal. 34. 7. Pſal. 91. 11. [u] Ex. 13. 4. 5 [x] Job 1. 10.

3. In that [y] *the Eyes of the Lord are upon him, and his Ears continually open, to ſee his ſtate,* and to hear his complaint: and in his good time to [z] *deliver* him out of all his troubles.

[y] Pſal. 34. 15. Gen. 7. 1. [z] Pſal. 34 19.

Thus far of the *bleſſed* eſtate of the godly, and regenerate man in this life. Now of his *bleſſed* eſtate in *death.*

2. *Meditations of the bleſſed eſtate of a Regenerate Man in his Death.*

WHen Gods ſends *Death*, as his *meſſenger*, for the *Regenerate man*, he meets him *half* the way to Heaven; for his [a] *converſation* and [b] *affections* is there before him. *Death* is neither *ſtrange* nor *fearful* unto him. Not *ſtrange*, becauſe he [c] *died daily*; not *fearful*, becauſe whilſt he lived he was *dead*; and his life was [d] *hid with Chriſt in God.* To die unto him therefore, is nothing elſe in effect, but to [e] *reſt from his labour* in this world, to go [f] home to his [g] *Fathers houſe*, unto the [h] *City of the living God, the heavenly Jeruſalem, to an innumerable company of Angels, to the general Aſſembly and Church of the firſt-born, to God the Judge of all, and to the Spirits of juſt men made perfect, and to JESUS the Mediator of the New Teſtament.* Whilſt his *Body* is ſick, his *Mind* is ſound; for, *God* [i] *maketh all his bed in his ſickneſs*, and ſtrengtheneth him with *faith and patience* upon his bed of ſorrow. And when he begins to enter into the *way of all the world*, he giveth (like

[a] Phil. 3. 20. [b] Col. 3. 2 [c] 1 Cor. 15. 31. [d] Col. 3. 3. [e] Apoc. 14. [f] 2 Cor. 5. 6. [g] John 14. 1. [h] Heb. 12. 22, &c. [i] Pſal. 41. 3.

k Gen. 49. k *Jacob, Moſes, and Joſhua*) to his Children and friends, godly *exhortations* and *counſels*, to ſerve the *true God*, to worſhip him truly all the days of their life. His *bleſſed* ſoul breatheth nothing but bleſſings, and ſuch ſpeeches as ſavour a *ſanctified Spirit*. As his *outward man decayeth*, ſo his *inward* man *increaſeth*, and waxeth ſtronger. When the *ſpeech* of his tongue *faltereth*, the *ſighs* of his heart *ſpeak louder unto God*; when the ſight of the *Eyes* faileth, the *Holy Ghoſt* illuminates him inwardly with abundance of *ſpiritual light*. His ſoul feareth not, l but *is bold to go out of the body, and to dwell with her LORD*. He *ſigheth* out with *Paul* m *Cupio diſſolvi, I deſire to be diſſolved and to be with CHRIST*. And with *David, As the* n *Hart panteth after the water-brooks, ſo panteth my ſoul after thee O GOD. My ſoul thirſteth for GOD; for the living GOD: when ſhall I come and appear before GOD?* He prayeth with the *Saints*, o *How long, O LORD, which art holy and true?* p *Come LORD JESUS, come quickly*. And when the q *appointed time* of his diſſolution is come, knowing that he goeth to his r *Father*, and *Redeemer* in the peace of a good conſcience, and the aſſured *perſwaſion* of the forgiveneſs of all his ſins, in the *Blood of the Lamb*, he ſings with bleſſed old *Simeon* his s *Nunc dimittis*; *Lord, now letteſt thou thy ſervant depart in peace*, &c. And ſurrenders up his ſoul, as it were with his *own hands, into the hands of his heavenly Father*, ſaying with *David*, t *Into thy hands, O Father, I commend my ſoul; for thou haſt redeemed me, O Lord, thou God of truth*. And ſaying with *Stephen*, u *Lord Jeſu receive my ſpirit*. He no ſooner *yields up* his ſacred Ghoſt, but immediately the x *Holy Angels*, who attended upon him from his *Birth*, unto his *Death*, y carry and accompany his *Soul* into Heaven, as they did the Soul of *Lazarus* into *Abraham's*

l 2 Cor. 5. 8.
m Phil. 1. 23.
n Pſal. 42. 2.
o Apoc. 6. 10.
p Apoc. 22. 20.
q Job 14. 5.
r Pſ. 31. 5.
s Luke 2. 29. Pſal. 27. 37. Iſa. 57.
t Pſal. 31. 5.
u Acts 7. 59.
x Mat. 18. 10. Acts 12. 15. and 27. 23.
y Luke 16. 22.

bam's bosom, [z] which is the Kingdom of Heaven, whither only *good Angels*, and *good Works* do accompany the Soul; the one to *deliver* their [a] *charge*, the other to receive their [b] *reward*.

The *Body* in convenient time, as the sanctified [c] *Temple* of the HOLY GHOST, the [d] *Members of CHRIST*, nourished by his *Body*, the [e] price of the *blood of the Son of GOD*, is by his *fellow brethren* reverently laid to [f] *sleep* in his *Grave*, as in the *bed of Christ*: in an assured hope to [g] *awake in the resurrection of the Just*, at the last day to be partaker with the soul, of life and glory everlasting. And in this respect, not only the *souls*, but the very *bodies* of the faithful also are termed *blessed*.

Thus far the *blessedness* of the soul and body of the regenerate man in *death*. Now let us see the *blessedness* of his soul and body after *death*.

z Mat. 8. 11. Luke 32. 22. Eph. 1. 10. Heb. 11. 9, 10, 16. and 12. 22, 23. Luke 13. 9. and 9. 31. a Psal. 91. 11. Heb. 1. 14. b Apoc. 14. 13. and 12. 12. c 1 Cor. 15. d 1 Cor. 6. 15. Matth. 26. 20. e 1 Cor. Luke 14.

f. 20. 1 Pet. 1. 19. f 1 Thess. 4. 14. g Dan. 12. 2. 1 John 5. 28, 29. 14. 1 Thess. 4. 16, 17. Apoc. 14. 13.

3. *Meditations of the blessed Estate of the Regenerate Man after Death.*

THis state hath three degrees.

1. From the Day of *Death*, to the *Resurrection*.

2. From the *Resurrection*, to the pronouncing of the *Sentence*.

3. After the *Sentence*, which lasts *eternally*.

As soon as ever the *regenerate man* hath yielded up his Soul unto Christ, the Holy Angels take her into their custody, and immediately [a] carry her into *Heaven*, and there present her [b] *before* Christ, where she is *crowned* with a [c] *crown of righteousness* and *glory*; not which she hath deserved by her *good works*, but which God hath promised of his *free goodness* to all

a Luke 16. 22. b Heb. 1. 14. and 12. 24. c 2 Tim. 4. 8 Apoc. 2. 10. 1 Pet. 2. 5.

those who of *love*, have in this life unfeignedly *served* him, and sought his glory.

Oh, what *joy* will it be to thy *Soul*! which was wont to see but *misery* and *sinners*, now to behold the *face of the God of glory*? yea, to see *Christ* welcoming thee, as soon as thou art presented before him by the holy *Angels*, with an *Euge bone serve! well done, and welcome good and faithful servant*, &c. *enter into thy Masters joy*. And what joy will this be, to behold [d] *thousand thousands of Cherubims, Seraphims, Angels, Thrones, Dominions, Principalities, Powers*. All the *holy Patriarchs, Priests, Prophets, Apostles, Martyrs, Professors*, and all the *souls* of thy *Friends, Parents, Husbands, Wives, Children*, and the rest of *Gods Saints* who departed before thee in the true *Faith* of Christ standing before Gods Throne in bliss and glory? If the *Queen of Sheba*, beholding the *glory* and attendance given to *Solomon*, as it were [e] *ravished* therewith, brake out and said, [e] *Happy are thy men, happy are these thy servants, which stand ever before thee, and hear thy wisdom*: How shall thy *soul* be ravished to see her self by *grace* admitted to stand with this glorious Company? to behold the blessed Face of *Christ*, and to hear all the *treasures* of his Divine *Wisdom*! How shalt thou rejoyce to see so many *thousand thousands* welcoming thee into their Heavenly Society! for as they all [f] *rejoyced* at thy *conversion*, so will they now be much more joyful to behold thy *Coronation*, and to see thee receive thy *Crown* which was laid up for thee against thy *coming*. For there the [g] *Crown* of *Martyrdom* shall be put on the head of a *Martyr*, who for Christs Gospels sake indured torments: the *Crown of Virginity* on the head of a *Virgin*, which subdued *Concupiscence*: the *Crown* of *Piety* and *Chastity* on the head of them, who sincerely professed Christ, and kept their

d Co'. 1. 6. Ephes. 1. 2.

e 1 Kings 10. 8.

f Luke 15. 7.

g 2 Tim. 4. 6.

their *Wedlock-bed* undefiled; the *Crown of good works* on the good *Alms-givers* head, who liberally relieved the *poor*; the *Crown of incorruptible glory* on the head of those Pastors, who by their preaching and good example, have converted souls from the corruption of sin, to *glorifie* God in holiness of life. Who can *sufficiently* express the rejoycing of this [h] Heavenly company, to see thee thus *crowned* with glory, arrayed with the shining Robe of Righteousness, and to behold the *Palm of Victory* put into thy hand? Oh, what *gratulation* will there be, that thou hast *escaped* all the miseries of the world, the *snares* of the Devil, the *pains* of Hell, and obtained with them thy eternal *rest* and *happiness*? for there every one *joyeth* as much in anothers happiness, as in his own, because he shall see him as much loved of God, as himself. Yea, they have as many distinct *joys* as they have *compartners* of their *joy*. And in this joyful and and blessed state, the *Soul* resteth with *Christ* in Heaven till the *Resurrection*; when as the [i] *number* of her fellow-servants and brethren be fulfilled, which the Lord termeth but a *little season*.

[h] Ap 6. 7. v.

[i] Apo. 7. 9.

The *second degree* of mans blessedness after death, is from the *Resurrection* to the *pronouncing* of the *final Sentence*. For at the last day,

1. The *Elementary Heavens*, Earth, and all things therein, shall be [k] *dissolved*, and *purified with fire*.

[k] 2 Per. 3. 10, 12, 13. [l] 1 Cor. 15. 52. 1 Thess. 4. John 5. 28. Ezek. 37. [m] Rom. 8. 11. Rom. 5. 17. 1 Cor. 16. 22. Phil. 3. 10, 11. 1 Thess. 4. 14.

2. At the [l] sound of the last *Trumpet*, or *voice of Christ* the *Archangel*, the *very same bodies*, which the *Elect* had *before* (though turned to dust and earth) shall arise again. And in the same *instant*, every mans Soul shall *re-enter* into his *own body* by *virtue* of the [m] *Resurrection* of *Christ* their head, and be made alive, and *rise* out of their *Graves*, as if they did but awake out of their *beds*. And howsoever *Tyrants* be-

bemangled their bodies *in pieces*, or consumed them to *ashes*; yet shall the *Elect* find it true at that day, that [n] *not an hair of their head is perished.*

3. They shall come forth out of their *Graves*, like so many *Josephs* out of *Prison*, or *Daniels* out of the *Lions Dens*, or *Jonahs* out of the *Whales Belly.*

4. All the bodies of the *Elect* being thus made *alive*, shall rise in that *perfection of nature*, whereunto they should have attained by their *natural temperament*, if no *impediment* had hindered; and in that *vigor of age* that a perfect man is at about three and thirty years old, each in their [o] *proper sex.* Whereunto *Divines* think the Apostle alludeth, when he saith, *till we all come unto a perfect man, unto the measure of the age* (or stature) *of the fulness of Christ.* Whatsoever *imperfection* was before in the body (as *blindness, lameness, crookedness*) shall then be done away. *Jacob* shall not *halt*, nor *Isaac* be *blind*, nor *Leah blear-eyed*, nor *Mephibosheth* be *lame*; for if *David* would not have the *blind* and *lame* to come into his *house*; much less will Christ have *blindness* and *lameness* to dwell in his heavenly habitation. Christ made all the *Blind* to see, the *Dumb* to speak, the *Deaf* to hear, the *Lame* to walk, *&c.* that came to him, to seek his grace on earth; much more will he heal all their *Imperfections*, whom he will admit to his *glory* in *Heaven*. *Among those Tribes there is not one* [p] *feeble*; *but the lame man shall leap as an Hart, and the dumb mans tongue shall sing.* And it is very probable, that seeing God created our *first Parents*, not *Infants*, or *Old men*, but of a *perfect age*, or *stature*, the ἀνάπλασις, or *new creation* from death, shall every way be more *perfect* than the πλάσις, or *first frame* of man, from which he fell into the state of the dead. Neither is it like, that *Infancy*, being *imperfection*, and *old age corruption*, can well stand

n Mat. 19. 30. Dan. 4. 12. 1 Thess. 4. 14: *Par est potestas Dei ad instituendos & restituendos homines.* Athena. Isa. 65. 20.

o Tertul. *de Resurrect. c. 6.* Hier. Ep. 27. & 61. Aug. *l. 12. de Civ. Dei, c. 17. & omnes Theolog. in 4. Sent. dist. 144.* Eph. 4. 13. *Ita communiter credunt Theologi in 4. Sent. dist. 4. Vide* Aug. *de Civit. Dei. lib. 22. tc. 15. & 16.*

p Psal. 105. 37. Isa. 35. 6.

ſtand with the ſtate of a *perfect glorified body*.

5. The *bodies* of the *Elect* being thus raiſed, ſhall have four moſt excellent and ſupernatural *qualities*: For,

1. They ſhall be raiſed in [q] *power*, whereby they ſhall for ever be freed from all *wants* and *weakneſſes*, and enabled to continue without the uſe of *meat*, *drink*, *ſleep*, and other former helps. [q] 1 Cor. 15. 43.

2. In [r] *incorruption*, whereby they ſhall never be ſubject to any manner of [ſ] *imperfections*, *blemiſh*, *ſickneſs*, or *death*. [r] 1 Cor. 15. 41. [ſ] Iſa. 65. 20. *Aug. Euch. b.* 90.

3. In [t] *glory*, whereby their *bodies* ſhall *ſhine* as *bright* as the *Sun* [u] in the *firmament*; and which being made *tranſparent*, their ſouls ſhall [w] *ſhine* through, far more glorious than their bodies. Three *glimpſes* of which glory was ſeen: firſt, [x] in *Moſes* face: Secondly, in the [y] *Tranſfiguration*: Thirdly, in [z] *Stephens countenance*. Three *inſtances* and *aſſurances* of of the *glorification* of our bodies, at that *glorious* day. Then ſhall [a] *David* lay aſide his *Shepherds weed*, and put on the *robe* of the Kings Son *Jeſus*, not *Jonathans*. Then every true *Mordecai* (who mourned under the *Sackcloth* of this corrupt *fleſh*) ſhall be arrayed with the Kings *Royal apparel*, and have the *Crown Royal* ſet upon his head, that all the world may ſee [b] *how it ſhall be done to him whom the King of Kings delighteth to honour*. If now the *riſing of one Sun* makes the morning ſo glorious; how glorious ſhall that day be, when innumerable *millions of millions* of bodies of *Saints* and *Angels* ſhall appear more glorious than the *brightneſs* of the *Sun!* the *body of Chriſt* in glory ſurpaſſing all. [t] Mat. 13. 43. Dan. 2. 13. Luke 9. 31. Zach. 9. 10. [u] 1 Theſ. 4. 17. [w] Exod. 34. 27. [x] Mat. 17. 2. [y] Acts 6. 15. [z] 2 Sam. 18. 4. [a] Heſt. 6. 4. [b] Heſt. 6. 4.

4. In

4. In [b] *Agility*, whereby our bodies shall be able to *ascend*, and *meet the Lord at his glorious coming in the air*, *as Eagles flying unto their blessed carkass*. To this agility of the Saints glorious bodies, the Prophet alludes, saying; [c] *They shall renew their strength, they shall mount up with wings as Eagles; they shall run, and not be weary, they shall walk, and not faint*. And to this state may that saying of *Wisdom* be referred: *In the time of their vision they shall shine, and run to and fro, as sparks among the stubble*.

And in respect of these four qualities, *Paul* calleth the raised bodies of the *Elect*, *Spiritual*; for they shall be spiritual in *qualities*, but the same still in *substance*.

And howsoever *sin* and *corruption* make a man in this state of *mortality lower than Angels*; yet surely when God shall thus *crown him with glory and honour*, I cannot see, how man shall be any thing inferiour to *Angels*: For are they *Spirits*? So is *Man* also in respect of his *Soul*; yea, more than this, they shall have also a spiritual body, [d] *fashioned like unto the glorious body* of the Lord *Jesus Christ*, in whom mans [e] *nature* is exalted by a *personal union*, into the *glory* of the *God-head*, and individual Society of the blessed *Trinity*: An honour which he never vouchsafed *Angels*. And in this respect man hath a prerogative above them. Nay, they are but *spirits*, appointed to be [f] *Ministers* unto the *Elect*; and as many of them, who at the first [g] disdained this office, and would not keep their first standing, were for their pride hurled into Hell. This lesseneth not the *dignity of Angels*, but extols the greatness of Gods *love* to *Mankind*.

But as for all the *Elect*, who at that second and sudden

[b] *Ubivolet spiritus, ibi erit & corpus*, Aug. Mat. 24. 28.
[c] Isa. 40. 31. Wisd. 3. 7. 1 Cor. 15. 46.
Spiritualia post resurrectionem erunt corpora non quia corpora esse desistant, sed quia spiritui vivi ante subsistent. Aug. lib. 13. de civit. Dei. c. 22
Psal. 8. 5.
[d] Phil. 3. 21.
[e] Heb. 2. 16.
[f] Heb. 1. 14. Psal. 91. 11.
[g] Jude 6. 2 Pet. 2. 4.

den coming of Christ, shall be found *quick* and *living*: The [k] fire that shall burn up the corruption of the world, and the works therein, shall in a [i] *moment*, in the *twinkling of an eye*, overtake them as it [k] finds them, either *grinding* in the *mill* of provision, or walking in the *fields* of pleasure, or lying in the *bed* of ease; and so (burning up their dross and corruption) of *mortal*, make them *immortal* bodies; and this *change* shall be unto them instead of *death*.

[h] 2 Pet. 3. 11, 12. [i] Luke 17. 31. [k] 1 Cor. 15. 51.

Then shall the *Soul* with joyfulness greet her body, saying, [l] Oh, well met again, my *dear sister*! How sweet is thy voice! how comely is thy countenance having lien hid so long in the [m] clifts of the *rocks*, and in the secret places of the *Grave*! thou art indeed an *habitation fit*, not only for me to dwell in, but such as the Holy Ghost thinks meet to reside in, as his *Temple* for ever. The *Winter* of our *affliction* is now past; the *storm* of our *misery* is blown over and gone. The *Bodies* of our *Elect* Brethren appear more glorious than the *Lilly-flowers* on the earth; the time of singing *Hallelujah* is come, and and the voice of the *Trumpet* is heard in the Land. Thou hast been my *Yoke-fellow* in the Lords labours, and *companion* in persecutions and wrongs, for *Christ* and his *Gospels* sake; now shall we enter together into our *Masters joy*. As thou hast born with me the Cross, so shalt thou now wear with me the Crown. As thou hast with me *sowed* plenteously in tears, so shalt thou *reap* with me abundantly in joy. O *blessed*, aye *blessed* be that God! who (when yonder *Reprobates* spent their whole time in *pride*, *fleshly lusts*, *eating*, *drinking*, and *prophane vanities*) gave us *grace* to joyn together in *watching*, *fasting*, *praying*, reading the *Scriptures*, keeping his *Sabbaths*, hearing *Sermons*, receiving the *Holy Communion*, relieving the *Poor*, exercising (in all humility) the works of Piety to

[l] The Elect Souls apostrophe to her body at her first meeting in the Resurrection. [m] Cant. 2. 14.

to *God*, and walking conſcionably in the duties of our calling towards *men*. Thou ſhalt anon hear *no mention* of thy *ſins*; for they are [n] *remitted* and *covered*: but every *good work*, which thou haſt done for the *Lords* ſake, ſhall be rehearſed, and rewarded.

n Pſal. 32. 1.

Chear up thy heart, for thy *Judge* is *fleſh* of thy *fleſh*, and *bone* of thy *bone*. Lift up thy head, behold theſe glorious *Angels*, like ſo many [o] *Gabriels* flying towards us, to tell us, [p] *that the day of our Redemption is come*, and to convey us in the Clouds, to meet our Redeemer in the Air. Lo, they are at hand, [q] *Ariſe therefore my Dove, my Love, my fair one, and come away* And ſo like [r] *Roes*, or young *Harts*, they run with *Angels* towards *Chriſt* over the trembling mountains of *Bether*.

o Dan. 9. 21. & p Luke 21. 28.

q Can. 2. 1, 3.

r Ver. 17.

6. Both *quick* and *dead* being thus *revived* and *glorified*, ſhall forthwith (by the *Miniſtry of Gods* holy *Angels*) be [s] gathered from *all* the *quarters* and parts of the world, and [t] *caught up together in the Clouds to meet the Lord in the Air*, and ſo ſhall come with him, as a part of his glorious train, [u] *to judge the Reprobates and evil Angels*. The *twelve Apoſtles* ſhall ſit upon *twelve Thrones* (next Chriſt) to judge the *twelve Tribes*, who refuſed to hear the *Goſpel* preached by their Miniſtry,) and all the *Saints* (in *honour* and *order*) ſhall ſtand, next unto them, as [w] *Judges* alſo, to judge the evil *Angels*, and *earthly-minded men*. And as every of them received [x] *grace* in this life, to be more *zealous* of his *glory*, and more *faithful* in his *ſervice* than others; ſo ſhall their [y] *glory* and *reward* be greater than others in that day.

s Luke 17. 34, 35, 36.

t 1 Theſ. 4. 17.

u 1 Cor. 6. 2, 3.

w 1 Cor. 6. 2. 3.

x Apoc. 22. 12.

y Rom. 16. 2. 2 Cor. 9. 6. John 14. 1.

The place whither they ſhall be gathered unto *Chriſt*, and where *Chriſt* ſhall ſit in Judgment; ſhall be in the [z] *Air*, over the *valley of Jehoſaphat*, by Mount *Olivet*, near unto *Jeruſalem*, *Eaſtward* from the *Temple* as it is probable for four reaſons.

z 1 Theſ. 4. 17.

1. Be-

1. Because the holy *Scripture* seems to *intimate* so much in *plain* words: [a] *I will gather all Nations into the Valley of Jehoſaphat, and plead with them there. Cauſe thy mighty One to come down, O Lord; Let the Heathen be weakened, and come up to the valley of Jehoſaphat; for there will I ſit to judge all the Heathen round about. Jehoſaphat* ſignifieth *the Lord will judge.* And this Valley was ſo called, from the great victory which the Lord gave [b] *Jehoſaphat*, and his people, over the *Ammonites*, *Moabites*, and inhabitants of *Mount Seir.* Which Victory was a Type of the *final victory* which *Chriſt*, the ſupreme *Judge*, ſhall give his Elect over all their enemies in *that place*, at the laſt day, as all the *Jews* interpret it. See *Zach.* 14. 4, 5. *Pſalm* 51. 1, 2, &c. all agreeing, that the place ſhall be *thereabouts.*

[a] Joel 3. 1, 2, &c. Ver. 11. 12. 2 Chron. 20. 29.

[b] Near this Valley was Mount *Moriah*, where *Abraham* ſacrificed *Iſaac*, *Gen.* 22. *Jacob* ſaw Angels aſcending and deſcending on a ladder, *Gen.* 28. The Angel put up his ſword, and fire from heaven burnt the ſacrifice in *Araunahs* floor, 2 *Sam.* 24. *Solomon* builded the Temple, 2 *Chron.*

2. Becauſe that as *Chriſt* was *thereabouts* crucified, and put to open ſhame, ſo over that place his glorious Throne ſhall be erected in the *Air*, when he ſhall appear in *Judgment*, to manifeſt his *Majeſty* and *Glory*: For it is meet that *Chriſt* ſhould in that place judge the World with righteous judgment, where he himſelf was *unjuſtly* judged and condemned.

3. Becauſe, that ſeeing the *Angels* ſhall be ſent *to gather together the Elect from the four Winds, from one end of Heaven to the other*: It is moſt probable that the place *whither* they ſhall be gathered to, ſhall be near *Jeruſalem*, and the *Valley of Jehoſaphat*; which [c] *Coſmographers* deſcribe to be in the midſt of the ſuperficies of the earth; if the *termini à quibus*, be the four parts of the World, the *terminus ad quem*, muſt be about the Centre.

3. 1: Chriſt preached the Goſpel, ſuffered his Paſſion, and entred into his glory. *Durand. in Gen.* 28. [c] The Sea beyond *Jordan* towards *Tyrus* cutteth the midſt of the World. And *Ezekiel* ſaith of *Jeruſalem*, *In mediogentium poſui eam*: That from *Sion*, as from a Centre, the Law ſhould be publiſhed to all Nations, and there all Nations ſhall be judged according to the Law, Rom. 2. 12. Acts 1. 11. *Richard. de villa nova.* Thom. in 1 Sent. Diſt. 47. 48.

4. Be-

4. Becauſe the *Angels* told the Diſciples, that as they ſaw *Chriſt* aſcend from *Mount Olivet*, which is over the *Valley of Jehoſaphat*, ſo he ſhall in *like manner* come down from Heaven. This is the opinion of *Aquinas*, and all the Schoolmen, except *Lombard* and *Alexander Hales*.

5. Laſtly, when *Chriſt* is ſet in his glorious *Throne*, and all the *many thouſands* of his *Saints* and *Angels*, ſhining more bright than ſo many *Suns* in glory, ſitting about him, and the body of *Chriſt* in glory and brightneſs ſurpaſſing them all: The Reprobates being ſeparate, and remaining *beneath* upon the earth (for the [d] *right hand* ſignifieth a *bleſſed*, the *left hand* a *curſed* Eſtate.) *Chriſt will firſt* pronounce the ſentence of *Abſolution* and *Bliſs* upon the *Elect*: Firſt, becauſe he will thereby [e] *increaſe* the grief of the Reprobate that ſhall hear it. Secondly, to ſhew himſelf more prone to *Mercy* than to *Judgment*. And thus from his *Throne* of *Majeſty* in the *Air*, he ſhall (in the ſight and hearing of all the world) pronounce unto his *Elect*, [f] *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the beginning of the world*, &c.

d Mat. 19. 28. Hilar. in Cant. 21. Anſel. in Mat. c. 25.

e Pſal. 145. 9. Iſa. 28. 21 *Ad pœn. tardus Deus eſt, ad præmia velox.*

f Mat. 25. 34.

Come ye] Here is our bleſſed *union* with *Chriſt*, and by him with the whole *Trinity*.

Bleſſed] Here is our abſolution from all ſins, and our plenary endowments with all *grace* and *happineſs*.

Of my Father] Here is the *Author*, from whom, by *Chriſt*, proceeds our *felicity*.

Inherit] Here is our *Adoption*.

The Kingdom] Behold our *Birth-right* in poſſeſſion.

Prepared] See Gods Fatherly care for his choſen.

From the Foundation of the world] O the free, eternal, unchangeable Election of God!

How much are thoſe ſouls bound to love God, who of

of his meer *good will* and *pleasure*, chose and [g] loved them, before they *had done either good or evil*. [g] Rom. 9. 3.

For I was hungry, &c.] O the *Goodness of Christ*, who takes notice of all the *good works* of his Children, to reward them! How great is his *love* to poor *Christians*, who takes every work of mercy done to them for his sake as if it had been done to himself! *Come ye to me*, in whom ye have [h] *believed*, *before ye saw me*; and whom ye have loved and sought for with so much *devotion*, and through so many *tribulations*; *Come now* from *labour*, to *rest*; from *disgrace*, to *glory*; from the *jaws* of *Death*, to the *joys* of eternal *Life*. For my sake ye have been *railed* upon, [i] *reviled*, and *cursed*; but now it shall appear to all those cursed *Esaus*, that you are the true *Jacobs*, that shall receive your *Heavenly Fathers blessing*; and *blessed* shall you be. Your [k] *Fathers*, *Mothers*, and *nearest Kindred* forsook, and cast you off, for my *Truths sake*, which you maintained; but now *my Father* will be unto you a *Father*, and you shall be his *Sons* and *Daughters* for ever. You were cast out of your *Lands* and *Livings*, and [l] *forsook all for my sake and the Gospels*. But that it may appear that you have not *lost* your *gain*, but *gained* by your *loss*; instead of an *Earthly inheritance* and possessions, you shall possess with me the inheritance of my *Heavenly Kingdom*; where you shall be for love, *Sons*; for birthright, *Heirs*, for dignity, *Kings*, for holiness, *Priests*, and you may be bold to enter into the *possession* thereof *now*, because my *Father prepared*, and kept it for you ever since *the first foundation of the world was laid*. [h] John 20. 29. 1 Pet. 1. 8. [i] Mat. 5. 11. [k] Psal. 27. 10. Mat. 9. 29. [l] John 20. 17. 2 Cor. 6. 10.

Immediately after this sentence of *Absolution* and *Benediction* every one receiveth his Crown, which [m] *Christ the righteous Judge* puts upon their heads, as the reward which he hath promised of his Grace and Mercy unto the *Faith* and *Good Works* of all them that [m] 2 Tim. 4. 8. 1 Pet. 5. 4. Apoc. 4. 5.

that *loved that his appearing.* Then every one taking
n Apoc. 4. 10. his n *Crown* from his *Head*, ſhall lay it down (as it were) at the *Feet of Chriſt*, and proſtrating themſelves, ſhall, with *one heart* and *voice*, in an heavenly ſort and conſort, ſay, *Praiſe, and Honour, and Glory, and Power, and Thanks be unto thee, O bleſſed Lamb, who ſitteſt upon the Throne, waſt killed, and haſt redeemed us to God by thy blood, out of every kindred and tongue, and people, and Nation, and haſt made us unto our God, Kings, and Prieſts, to reign with thee in thy Kingdom for evermore.* Amen.

Then ſhall they ſit in their *Thrones* and *Order*, as
o 1 Cor. 6. 1, 2, &c. Mat. 19. 28. o *Judges* of the *Reprobates*, and *evil Angels*, by *approving*, and *giving teſtimony* to the righteous ſentence and judgment of *Chriſt* the *ſupreme Judge.*

After the pronouncing of the *Reprobates* ſentence of condemnation, *Chriſt* will perform two ſolemn *Actions.*

1. *The preſenting of all the Elect* unto his *Father.*
p John 17. 12, 14, 23, 24. p *Behold, O righteous Father, thoſe are they whom thou gaveſt me. I have kept them, and none of them is loſt. I gave them thy word, and they believed it, and the world hated them, becauſe they were not of the world, even as I*
q John 12. 26. *was not of the world.* q *And now, Father, I will that thoſe whom thou haſt given me, be with me where I am, that they may behold my glory, which thou haſt given me, and that I may be in them, and thou in me, that they may be made perfect in one; that the world may know that thou haſt ſent me, and that thou haſt loved them, as thou haſt loved me.*

r 1 Cor. 15. 24. 2. Chriſt ſhall r deliver up the Kingdom to God, even the *Father*, that is, ſhall ceaſe to execute his *office of Mediatorſhip*, whereby as he is *King*, *Prieſt*, *Prophet*, and *ſupreme Head* of the *Church*, he ſuppreſſed his *enemies*, and ruled his *faithful people* by his *Spirit*, *Word*, and *Sacraments*. So that this *Kingdom of*

Grace

Grace over his *Church* in this world *ceasing*, he shall rule *immediately* as he is God, equal with the *Father*, and the *Holy Ghost* in his Kingdom of Glory for evermore. Not that the dignity of his *Manhood* shall be any thing diminished, but that the glory of his *Godhead* shall be more manifested; so that as he is God, he shall from thenceforth in all *fulness*, without all external means, *rule all in all*.

From this *Tribunal Seat*, *Christ* shall arise, and with all his glorious company of *Elect Angels* and *Saints* he shall go up *triumphantly* in order and array unto the *heaven of heavens*, with such an heavenly noise and musick, that now may that Song of *David* be truly verrified; *God is gone up with a triumph, the Lord with the sound of the trumpets. Sing praises to God, sing praises, sing praises unto our King, sing praises; for God is the King of all the earth, he is greatly to be exalted*, Psal. 47. 5, 7, 8, 9. And that Marriage-song of *John*, *Let us be glad, and rejoyce, and give honour to him; for the Marriage of the Lamb is come, and his Wife hath made her self ready. Allelujah: for the Lord God omnipotent reigneth.*

The third and last degree of the blessed estate of a *Regenerated* man after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

Meditations of the blessed estate of a Regenerate man *in Heaven after he hath received his sentence of* Absolution *before the Tribunal seat of Christ at the last day of Judgment.*

HEre my Meditation *dazeleth*, and my pen falleth out of my hand; the *one* being not able to *conceive*, nor the other to *describe*, that most excellent bliss, and [f] *eternal weight* of glory (whereof *all the* [f] 2 Cor. 4. 17. Rom. 8. 18.

afflictions of this present life are not worthy) which all the Elect shall with the blessed Trinity enjoy, from that time that they shall be received with Christ as joynt-heirs, into that everlasting Kingdom of joy.

Notwithstanding, we may take a scantling thereof, thus:

The holy Scriptures set forth (to our capacity) the glory of our eternal and heavenly life after death, in four respects;

1. Of the *Place*.
2. Of the *Object*.
3. Of the *Prerogatives* of the Elect there.
4. Of the *Effects* of those Prerogatives.

1. *Of the Place.*

THE place is the [t] *heaven of heavens*, or the [u] *third Heaven* called *Paradise*; whither *Christ* (in his humane nature) ascended *far above all visible heavens*. *The Bridegroom's Chamber*, which by the firmament, as by an [x] azured curtain spangled with glittering *stars* and glorious *Planets*, is hid, that we cannot behold it with these corruptible eyes of flesh. The *Holy Ghost* (framing himself to our weakness) describes the glory of that place (which no man can estimate) by such things as are most precious in the estimation of man. And therefore likeneth it to a great and a holy City, named the [y] *Heavenly Jerusalem*. *Where only God and his people* (*who are saved and written in the Lambs Book*) *do inhabit*; *all built of pure Gold, like unto clear glass or Chrystal*: *the walls of Jasper stone*: *the foundations of the walls, with twelve manner of precious stones, having twelve gates, each built of one pearl*: *three gates towards each of the four corners of the world*: *and at each gate an Angel* (as so many Porters) *that no unclean thing should enter into*

t 1 Kings 8.
u 2 Cor. 12. 24.
x Psalm 19. 5. Matth. 25. 10.
y Apoc. 21. 2, 11, 12, 13, 16, 18, 19, 20, 21, 24, 27.

into it. It is four-ſquare, therefore perfect: the length, the breadth, and height of it are equal, 12000 *Furlongs every way; therefore glorious and ſpacious. Through the midſt of her ſtreets ever runneth the pure River of the water of Life, as clear as Cryſtal; therefore wholeſom. And of either ſide the River is the Tree of Life, ever growing; which beareth twelve manner of fruits, and gives fruit every month; therefore fruitful. And the leaves of the Tree is health to the Nations; therefore healthy.* There is therefore no place ſo glorious by *creation*, ſo glorious with *delectation*, ſo rich in *poſſeſſion*, ſo comfortable for *habitation*: For there the *King* is Chriſt, the Law is love; the honour, verity; the peace, felicity; the life, eternity. There is light without darkneſs; mirth without ſadneſs; health without ſickneſs; wealth without want; credit without diſgrace; beauty without blemiſh; eaſe without labour; riches without ruſt; bleſſedneſs without miſery, and conſolation that never knows end. How truly may we cry out (with *David*) of this City, [a] *glorious things are ſpoken of thee, O thou City of God*, and yet all theſe things are ſpoken but according to the weakneſs of our capacity. For Heaven exceedeth all this in glory, ſo far, as that [b] *no tongue is able to expreſs, nor heart of man to conceive the glory thereof*, as witneſſeth St. [c] *Paul*, who was in it, and ſaw it. O let us not then *doat* ſo much upon theſe *wooden cottages*, and houſes of *mouldring clay*, which are but tents of ungodlineſs, and habitations of ſinners; but let us look rather, and long for this [d] *heavenly City, whoſe builder and maker is God*; [e] *which he (who is not aſhamed to be called our God) hath prepared for us.*

[a] Pſ. lxxxvii. 3.
[b] 2 Cor. 12. 4.
[c] 1 Cor. 2. 5.
[d] Heb. 11. 10.
[e] Heb. 11. 6.

2. *Of the Object.*

THE bliſsful and glorious object of all *intellectual* and *reaſonable creatures* in Heaven is the *Godhead in Trinity of Perſons*; without which, there is neither *joy*, nor *felicity*; but the very *fulneſs of joy* conſiſteth in *enjoying* the ſame.

This *Object* we ſhall enjoy two ways.

1. By a *Beatifical viſion of God.*

2. By poſſeſſing an *immediate communion* with his Divine nature.

[a] *Viſio Dei beatifica ſola eſt ſummum hominis noſtrum.* Aug. l. de Trin. c. 13.

[b] *Feciſti nos domine ad te: inquietum ipſitur eſt cor noſtrum donec requieſcat in te.* Aug. Confeſſ. l. 1. c. 1. &c.

Ex. 33. 13. Pſal. 67. 1. & 80. 1. Phil. 3. 8. 11. Phil. 1. 23. [c] John 17. 14. [d] Exod. 34. 29. Ezek. 33. 31. [e] 1 Cor. 13. 12. 2 Cor. 3. 18. 1 Joh. 3. 2.

The [a] *beatifical viſion* of God, is that only that can content the infinite mind of man. [b] For every thing tendeth to his center. God is the center of the ſoul; therefore (like *Noah*'s *Dove*) ſhe cannot reſt, nor joy, till ſhe return and enjoy him.

All that God beſtowed upon *Moſes*, could not ſatisfie his mind unleſs he might *ſee the face of God.* Therefore the *whole Church* prayeth ſo earneſtly, *God be merciful unto us, and cauſe his face to ſhine upon us.* When *Paul* once had ſeen this bleſſed ſight, he (ever after) counted all the riches, and glory of the world (in reſpect of it) to be but *dung*; and all his life after was but ſighing out, *cupio diſſolvi*, *I deſire to be diſſolved, and to be with Chriſt.* And Chriſt prayed for all his Elect in his laſt Prayer, that they might obtain this bleſſed Viſion; [c] *Father*, *I will that they which thou haſt given me be* (where?) *even where I am*: (to what end?) *that they may behold that my glory*, &c. [d] If *Moſes* face did ſo ſhine when he had been with God but forty days, and ſeen but his *back-parts*, how ſhall we ſhine when we ſhall ſee him [e] *face to face* for ever? and *know him as we are known*, *and as he is?* Then ſhall the ſoul no longer be termed *Marah*, *bitterneſs*, but *Naomi*, *beautifulneſs*; for the Lord ſhall

ſhall turn her ſhort bitterneſs to eternal beauty and bleſſedneſs, *Ruth.* 1. 12.

The ſecond means to enjoy this object, is, by having an *immediate* and an *eternal communion* with God in Heaven. This we have, firſt by being (as members of Chriſt) united to his *Manhood*, and by the *manhood* (perſonally united to the Word) we are united to him, as he is God; and (by his God-head) to the whole *Trinity*. Reprobates at the laſt day ſhall ſee God (as a juſt *Judge*) to puniſh them; but (for lack of this Communion) they ſhall have neither *grace* with him, nor *glory* from him. For want of this Communion, the Devils (when they ſaw Chriſt) cried out, *Quid nobis tecum?* [a] *What have we to do with thee, O Son of the moſt high God?* but (by virtue of this Communion) the *penitent ſoul* may boldly go and ſay unto *Chriſt* (as *Ruth* unto *Boaz*) [b] *Spread, O Chriſt, the wing of the garment of thy mercy over thine handmaid; for thou art my Kinſman.* This Communion God promiſed *Abraham* when he gave *himſelf* for his *great reward*: And [c] Chriſt prayeth for his whole Church to obtain it. This communion Saint *Paul* expreſſeth in one word, ſaying, [d] *That God ſhall be all in all unto us.* Indeed God is *now* all in all unto us; but by means, and in a ſmall meaſure. But in Heaven, God himſelf immediately (in fulneſs of meaſure, without all means) will be unto us *all the good things*, that our ſouls and bodies can wiſh or deſire. He himſelf will be *ſalvation* and *joy* to our *ſouls*, *life* and *health* to our *bodies*; *beauty* to our *eyes*; *muſick* to our *ears*; *honey* to our *mouths*; *perfume to* our *noſtrils*; *meat* to our *bodies*; *light* to our *underſtanding*; *contentment* to our *wills*, and *delight* to our *hearts*: and what can be lacking, where God *himſelf* will be the [e] *ſoul of our ſouls*? Yea, all the ſtrength, wit, pleaſures, virtues, colours, beauties, harmony, and

[a] Mat. 8. 19.

[b] Ruth 3. 29.

[c] Joh. 17. 20, 21.

[d] 1 Cor. 15. 18.

[e] *Anima animæ erit Deus*, Ber. *Non veteſt ſummus rerum conditor in ſe non habere quæ rebus à ſe conditis dedit; quemadmodum ſol aſtris.* Hugo l. 4 de anima, c. 15.

and goodneſs that are in men, beaſts, fiſhes, fowls, trees, herbs, and all creatures, are nothing but ſparkles of thoſe things which are in *infinite perfection* in God. And *in him* we ſhall enjoy them in a far *more perfect* and bleſſed manner. *He himſelf* will then ſupply their uſe; nay, the *beſt* creatures (which ſerve us now) ſhall not have the honour to ſerve us then. There will be [f] *no need of the Sun, nor of the Moon to ſhine in that City; for the glory of God doth light it.* No more will there be any need, or uſe of any creature, when we ſhall enjoy the Creator himſelf.

f Apoc. 21. 23.

When therefore we behold any thing that is *excellent* in any Creatures, let us ſay to our ſelves, how much more excellent is he, who gave them this excellency? When we behold the wiſdom of men, who over-rule creatures *ſtronger* than themſelves; out-run the *Sun* and *Moon* in diſcourſe; preſcribing many years before, in what courſes they ſhall be *eclipſed*; let us ſay to our ſelves, [g] *how admirable is the Wiſdom of God*, who made men ſo wiſe! When we conſider the ſtrength of Whales and Elephants, the Tempeſt of Winds, and terror of Thunder, let us ſay to our ſelves, *how ſtrong, how mighty, how terrible is that God*, that makes theſe mighty and fearful creatures! When we taſte things that are delicately ſweet, let us ſay to our ſelves, O how ſweet is that God, from whom all theſe Creatures have received this *ſweetneſs!* When we behold the admirable colours which are in *Flowers* and *Birds*, and the lovely *beauty* of *Women*, let us ſay, how *fair* is that God that made theſe ſo fair?

g Seneca de benefic. lib. 2. c. 29.

And if our loving God hath thus provided us ſo many *excellent* delights, for our paſſage through this [h] *Bochim*, or valley of tears, what are thoſe pleaſures which he hath prepared for us, when we ſhall enter into the *Palace* of our *Maſters joy*? How ſhall our ſouls

h Judges 2. 5.

ſouls be there raviſhed with the love of ſo *lovely* a *God?* ſo glorious is the *object* of heavenly *Saints*: ſo amiable is the *ſight* of our gracious *Saviour.*

3. *Of the Prerogatives which the Elect ſhall enjoy in Heaven.*

BY reaſon of this Communion with God, the *Elect* in Heaven ſhall have four ſuper-excellent *Prerogatives.*

1. They ſhall have the *Kingdom of heaven for their* [i] *inheritance*; and they ſhall be *free* Denizens of the *heavenly Jeruſalem.* Saint [k] *Paul* (by being a free Citizen of *Rome*) eſcaped whipping; but they, who are once *free Citizens* of the heavenly *Jeruſalem*, ſhall ever be freed from the whips of eternal torments. For this freedom was bought for us, not with a [l] *great ſumme of money*, but with the [m] *precious Blood* of the Son of God.

2. They ſhall be all [n] *Kings* and *Prieſts*; ſpiritual Kings to reign with CHRIST, and to triumph over Satan, the World, and Reprobates; and ſpiritual Prieſts to offer unto God the [o] ſpiritual Sacrifice of praiſe and thankſgiving for evermore. And therefore they are ſaid to wear both Crowns and Robes. O what a comfort is this to poor Parents, that have many *Children*! If they breed them up in the fear of God, to be true Chriſtians, then are they Parents to ſo many *Kings* and *Prieſts.*

3. Their bodies ſhall [p] *ſhine* as the brightneſs of the *Sun* in the firmament, like the [q] *glorious* Body of Chriſt, which ſhined brighter than the [r] Sun at noon, when it appeared to Saint *Paul.* A glimpſe of which [ſ] glorious brightneſs appeared in the Bodies of *Moſes* and *Elias*, transfigured with our Lord in the holy Mount. Therefore (ſaith the Apoſtle) it ſhall riſe a

i Mat. 25. 1 Pet. 1. 4. Eph. 1. 19. Heb. 12. 22.
k Acts 22. 26.
l Acts 22. 28.
m 1 Pet. 1. 18.
n Apoc. 5. 10. 1 Pet. 2. 9. Rom. 16. 10.
o 1 Pet. 2. 5. Heb. 13. 15.
p Mat. 13. 43.
q Phil. 3. 21.
r Acts 12. 6.
ſ Luke 9 31. Mat. 9. 3.

glorious body; yea, a [t] *spiritual body*; not in *substance*, but in *quality*; preserved by *spiritual means*, and having (as an Angel) agility to *ascend*, or *descend*. Oh what an honour is it, that our bodies (falling more *vile* than a *carrion*) should thus arise in *glory*, like unto the body of the *Sun of God!*

t 1 Cor. 15. 43, 44

4. Lastly, they, (together with all the holy Angels) *there*, keep (without any labour to distract them) a *perpetual Sabbath*, to the glory, honour, and praise of the aye-blessed *Trinity*, for the *creating*, *redeeming*, and *sanctifying*, of the Church: And for his power, wisdom, justice, mercy, and goodness in the *government* of Heaven and Earth. When thou hearest a sweet consort of *Musick*, meditate how happy thou shalt be, when (with the Quire of Heavenly *Angels and Saints*) thou shalt sing a part in that spiritual *Hallelujah*, on that *eternal blessed* Sabbath, where there shall be such *variety* of pleasures, and *satiety* of joys, as neither know *tediousness* in doing, nor *end* in delighting.

4. *Of the effects of those Prerogatives.*

From these Prerogatives there will arise to the Elect in Heaven, five notable effects.

1. THey shall [u] *know* God, with a *perfect knowledge* so far as Creatures can possibly comprehend the *Creator*. For there we shall see, the *Word* the *Creator*; and in the *Word*, all *creatures* that by the *Word* were *created*; so that we shall not need to learn (of the things which were made) the knowledge of *him* by *whom* all things were *made*. The *excellentest* creatures in this life are but as a [w] *dark vail* drawn betwixt God and us; but when this *vail* shall be

u 1 Cor. 13. 10. *Aug. Soliloq. c. 36. Nihil notum in terra, nihil ignotum in cælo.*

w 1 Cor. 13. 12.

be [x] drawn aside, then shall we see God *face to face*, and *know him as we are known*.

x 2 Cor. 3. 16. *Res veræ sunt in mundo invisibili, in mundo visibili umbræ rerum.* Herm.

We shall know the power of the *Father*, the wisdom of the *Son*, the grace of the *Holy Ghost*, and the indivisible nature of the blessed Trinity. And in him we shall know, not only all our friends, (who died in the Faith of Christ) but also *all* the faithful that *ever were*, or *shall be*. For,

1. Christ tells the Jews, that they shall see [y] *Abraham*, *Isaac*, and *Jacob*, *and all the Prophets in the Kingdom of God*: therefore we shall know them.

y Luke 13. 28.

2. *Adam* in his innocency knew *Eve* to be [z] *bone of his bone*, *and flesh of his flesh*, as soon as he awaked. Much more then shall we know our Kindred, when we shall awake *perfected* and *glorified* in the Resurrection.

z Gen. 2. 23.

3. The Apostles knew *Christ* after his Resurrection, and the [a] *Saints which rose with him*, *and appeared in the holy City*.

a Mat. 27. 13.

4. [b] *Peter*, *James*, and *John* knew *Moses* and *Elias* in the Transfiguration; how much more shall we know one another when we shall be all glorified?

b Mat. 17. 4.

5. [c] *Dives* knew *Lazarus* in *Abraham*'s bosom; much more shall the Elect know one another in Heaven.

c Luke 16. 28.

6. Christ saith, that the [d] twelve *Apostles* shall sit upon twelve *Thrones*, to *judge* (at that day) the twelve *Tribes*; therefore they shall be [e] known, and consequently the rest of the Saints.

d Mat. 19. 28.

e 2 Cor. 6. 2, 3.

7. Saint *Paul* saith, that at that day [f] *we shall know as we are known of God*; and [g] *Augustine* (out of this place) comforteth a Widow, assuring her that as in this life, she saw her Husband with external eyes; so in the life to come, she should know *his heart*, *and what were all his thoughts and imaginations*. Then Husbands and Wives look to your actions and thoughts:

f 1 Cor. 13. 12.

g *Aug. ad Italicam viduam.* Ep. 6.

For

For all shall be made manifest one day. See 1 Cor. 4. 5.

8. The faithful in the Old Testament are said to be [h] gathered to their Fathers; therefore the knowledge of our friends remains.

9. [i] *Love never falleth away*; therefore knowledge, the ground thereof, remains in another life.

10. Because the last day shall be [k] *a declaration of the just judgments of God*, when he shall [l] *reward every man according to his works*, and if every mans works be brought to light, much more the worker. And if wicked men shall account for every [m] *idle word*, much more shall the *idle speakers* themselves be known. And if the *persons* be not known, in vain are the *works* made manifest. Therefore (saith the Apostle) [n] *Every man shall appear, to account for the work that he hath done in his body*, &c. See *Wisdom*, chap. 5. ver. 1. Though the respect of diversities of degrees and callings in *Magistracy*, *Ministery*, and *Oeconomy* shall cease; yea Christ shall then [o] cease to rule, as he is *Mediator*, and rule all in all, as he is God equal with the Father, and the Holy Ghost.

The greatest *knowledge* that men can attain unto in this life, comes as far short of the *knowledge* which we shall have in heaven, as the knowledge of [p] a *child* that cannot yet speak plain, is to the knowledge of the greatest *Philosopher* in the World. They who thirst for *knowledge*, let them long to be Students of this *University*: For all the *light* by which we know any thing in this world, is nothing but the very [q] *shadow of God*. But when we shall know God in Heaven, we shall (in him) know the *manner* of the work of the *Creation*, the *mysteries* of the work of our *Redemption*: yea, so much knowledge as a *Creature* can possibly conceive and comprehend of the *Creator* and his works. But whilst we are in this life, we may say with [r] *Job, how little*

h Gen. 25. 35. 2 Reg. 22.
i 1 Cor. 13. 3.
k Rom. 2. 5.
l Apoc. 22. 12. Eccles. 12. 14. Rom. 2. 16.
m Mat. 12. 36.
n 2 Cor. 5. 10.
o 1 Cor. 15. 24, 28.
p 1 Cor. 13. 11.
q *Lumen est umbra Dei, & Deum est lumen luminis*, Plato. Poli. 5.
r Jo. 26. 14.

little a portion hear we of him? And assure our selves with *Syracides*, [s] *that there are greater things than these be, and that we have seen but a few of Gods works.* [s] Eccluſ. 42. 32.

2. They shall love God with a perfect and *absolute* love, as possibly a creature can do. The manner of loving God, is to love him for himself; the *measure* is to love him *without measure*: For in this life (*knowing God but in part*) we *love* him but in *part*: but when the *Elect* in heaven shall fully know God, then they will perfectly *love* God. And for the infinite causes of love (which they shall know to be in him) they shall be infinitely ravished with the love of him. [t] 1 Cor. 13. 12.

3. They shall be *filled* with all manner of *divine pleasures* [u] *At thy right hand* (saith *David*) *there are pleasures for evermore: Yea,* [w] *they shall drink* (saith he) *out of the Rivers of pleasures:* For as soon as the soul is admitted into the *actual fruition* of the *beautiful* Essence of God; she hath all the goodness, beauty, glory, and perfection of all creatures (in all the world) united together, and at *once* presented unto her in the sight of God. If any be in love, there they shall enjoy that which is *more amiable:* If any delight in *fairness*, the fairest beauty is but a *dusty shadow* to that: he that delights in pleasures shall there find *infinite varieties*, without either interruption of *grief*, or distraction of *pain:* He that loveth *honour*, shall there enjoy it without the disgrace of *cankered envy*; he that loveth *treasure* shall there possess it, and never be beguiled of it. There they shall have *knowledge* void of all *ignorance*; *health*, that no *sickness* shall *impair*; and *life*, that no *death* can *determine*. In a word, look how far this *wide world* surpasseth, for *light pleasures* and *comforts*, the dark and narrow womb wherein *thou wast conceived a Child*, so much doth the *world to come* exceed in *joys*, *solace*, and *consolation* [u] Psal. 16. 11. [w] Psal. 36. 8.

ſolation, this preſent world. How happy then ſhall we be, when this life is *changed*, and we thither *tranſlated*.

4. They ſhall be repleniſhed with an *unſpeakable joy*. [x] *In thy preſence* (ſaith *David*) *is the fulneſs of joy*. And this joy ſhall ariſe chiefly from the *viſion of God*, and partly from the ſight of all the holy *Angels* and bleſſed *ſouls* of juſt and perfect men, who are in bliſs and glory with him.

[x] Pſal. 16. 11.

But eſpecially from the bliſsful ſight of JESUS, the [x] *Mediator of the New Teſtament*, our *Emmanuel*, God made man. His ſight will be the chief cauſe of our bliſs and joy. If the *Iſraelites* in *Jeruſalem* ſo [y] *ſhouted for joy, that the earth rang again, to ſee* Solomon *crown'd*, how ſhall the Elect rejoyce in Heaven, to ſee Chriſt (the true *Solomon*) adorned with glory? If *John Baptiſt* at his preſence *did* [z] *leap in his Mothers womb for joy*, how ſhall we exult for joy, when he will be, not only *with us*, but [a] *in us* in *Heaven*? If the *Wiſe men* rejoyced ſo greatly to find him a [b] *Babe lying in a Manger*: how great ſhall the joy of the *Elect* be, to ſee him ſit (as a King) in his *celeſtial Throne*? If [c] *Simeon* was glad to ſee him an Infant in the Temple; preſented by the hands of the Prieſts; how great ſhall our joy be, to ſee him a King, ruling all things at the right hand of his Father? If [d] *Joſeph* and *Mary* were ſo joyful to find him in the midſt of the Doctors in the Temple, how glad ſhall our ſouls be, to ſee him ſitting as Lord among Angels in Heaven? This is that joy of our Maſter, which (as the Apoſtle ſaith) [e] *the eye hath not ſeen, ear hath not heard, nor the heart of man cannot conceive*; which becauſe it cannot enter into us, we ſhall enter into it.

[x] Heb. 12. 24.
[y] 1 Reg. 1 40.
[z] Luke 1. 44.
[a] John 17 12.
[b] Mat. 2 10.
[c] Luke 2. 18.
[d] Luke 2. 49. *Facilius aiecre poſſimus quid ibi non ſit, quam quid ibi ſit.* Aug. de ſym. l. 7.
[e] 1 Cor. 2. 5. Mat. 25 21.

5. Laſtly, they ſhall enjoy this bliſsful and glorious eſtate for *evermore*. Therefore it is termed, *everlaſting*

lasting life: and *Christ* saith, that [f] *our joy shall no man take from us*. All other joys (be they never so great) have an end. [g] *Ahasuerus* Feast lasted an hundred and eighty days. But he, and it, and all his joys are gone. For mortal man to be *assumed* to heavenly glory, to be *associated* to Angels, to be satiated with all delights and joys (but for a time) were much; but to enjoy them *for ever* without intermission or end, who can *hear* it, and not *admire* it? Who can *muse* of it, and not be *amazed* at it! All the Saints of Christ (as soon as they felt once but a true taste of these eternal joys) counted all the *riches* and *pleasures* of this life to be but [h] *loss* and *dung* in respect of that. And therefore (with unceſſant prayers, fasting, alms-deeds, tears, faith, and good life) they laboured to ascertain themselves of this eternal life; and (for the love thereof) they willingly either [i] sold, or parted with all their earthly goods and possessions.

[f] Joh 1 16. 22.

[g] Hest. 1. 3.

[h] Phil. 3. 8.

[i] Acts 2. 45.

Christ calleth all *Christians*, *Merchants*, Luke 19. And eternal life, a precious *pearl*, which a wise Merchant will purchase, though it cost him *all that he hath*, Matth. 13.

[k] *Alexander* hearing the report of the great riches of the Eastern Countrey, divided forthwith among his Captains and Souldiers, all his Kingdom of *Macedonia*, *Hephæstion* asking him what he meant in so doing; *Alexander* answered, that he preferred the riches of *India* (whereof he hoped shortly to be Master) before all that his Father *Philip* left him in *Macedonia*. And should not Christians then prefer the eternal riches of Heaven so greatly renowned (which they shall enjoy e're long) before the corruptible trash of the earth, which lasts but for a season?

[k] Plutarch. Apoth. Regum.

Abraham and *Sarah* left their *own* Country and possession, to [l] *look for a City, whose builder and maker is God*; and therefore bought no land, but only a place

[l] Heb. 11. 10, 15, 16.

place of burial. *David* preferreth *one day* in this place before a thousand elsewhere; yea [m] *to be a Door keeper in the house of God, rather than to dwell in the richest Tabernacles of wickedness.* *Elias* earnestly besought the Lord to receive his soul into his Kingdom, and went willingly (though in a [o] *fiery Chariot*) thither. Saint *Paul* (having once seen Heaven) continually [p] *desired to be dissolved, that he might be with Christ.* St. *Peter* (having espied but a glimpse of that eternal glory in the Mount) wished that he might dwell there all the days of his life; saying, [q] *Master, it is good for us to be here.* How much better doth *Peter* now think it to be in *Heaven* it self? Christ (a little before his death) prayeth his *Father* [r] *to receive him into that excellent glory.* And the Apostle witnesseth, that ([s] *for the joy which was set before him*) *he indured the cross, and despised the shame.* If a man did but once see those *joys* (if it were possible) he would indure an hundred *deaths* to enjoy that happiness but *one* day.

Saint [t] *Augustine* saith, that he would be content *to endure the torments of Hell, to gain this joy, rather than to lose it.* *Ignatius* (St. *Pauls* Scholar) being threatned (as he was going to suffer) with the cruelty of torments, answered with great courage of Faith; [u] *Fire, Gallows, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the Devil together, let them come upon me, so I may enjoy my Lord Jesus and his Kingdom.* The like constancy shewed [w] *Policarp*, who would not by any terrors of any kind of death, be moved to *deny Christ in the least measure.* With the like resolution answered [x] *Basil* his persecutors, when they would terrifie him with death; *I will never* (said he) *fear death, which can do no more than restore me to him that made me.* If [y] *Ruth* left her own Countrey, and followed *Naomi* her Mother-in-law, to go and dwell with her in the Land of *Canaan*

m Psal. 84. 10.
n 1 Reg. 19. 4.
o 2 Reg. 2. 15.
p Phil. 1. 23.
q Mat. 17. 4.
r John 17. 5.
s Heb. 12. 2.
t Serm. 31 de Sanctis.
u Hier. in Catalog. Iren. l. 3. cont. Valent.
w Euseb. l. 4. c. 16.
x Naz. de vita Basil.
y Ruth 1. 16.

Canaan (which was but a type of Heaven) only upon that fame which ſhe heard of the *God of Iſrael* (though ſhe had no promiſe of any portion therein) how ſhould'ſt thou follow thy *holy Mother* the *Church*, to go unto *Chriſt* into the heavenly *Canaan*, wherein God hath given thee an *eternal inheritance*, *aſſured* by an holy *Covenant*, made in the Word of God, *ſigned* with the blood of his Son, and *ſealed* with his Spirit and Sacraments? This ſhall be thine eternal *happineſs* in the Kingdom of Heaven, where thy life ſhall be a communion with the bleſſed Trinity; thy joy, the preſence of the Lamb; thy exerciſes, ſinging; thy ditty, *Hallelujah*; thy conſorts, Saints and Angels; where youth flouriſheth, that never waxeth old; beauty laſteth, that never fadeth; love aboundeth, that never *cooleth*; health continueth, that never *ſlacketh*; and *life* remaineth, that never *endeth*.

Meditations directing a Chriſtian how to apply to himſelf without delay, the foreſaid knowledge of God and himſelf.

THou ſeeſt therefore, *O man*, how *wretched*, and *curſed* thy ſtate is, by corruption of Nature, without Chriſt; inſomuch, that whereas the Scriptures do liken wicked men unto *Lions*, *Bears*, *Bulls*, *Horſes*, *Dogs*, and ſuch like ſavage creatures in their lives; it is certain, that the condition of an unregenerated man, is in his death more vile than a *Dog*, or the filthieſt creature in the world. For the Beaſt (being made but for mans uſe) when he dieth, endeth all his miſeries with his death. But man (indued with a *reaſonable*, and an *immortal* ſoul, made after Gods *Image* to ſerve God) when he ends the miſeries of this life, muſt account for all his miſdeeds, and begin to endure thoſe miſeries that *never* ſhall know *end*. No creature

but

but *man* is liable to yield at his death an account for his life. The brute creatures not having reason, shall not be required to make any *account* for their *deeds*; and good *Angels*, though they have *reason*, yet shall they *yield no account*, because they have no sin. And as for evil *Angels*, they are without *all hope*, already *condemned*, so that they need not make any further accounts; *Man* only in his death, must be *Gods accountant* for his *life*.

On the other side, thou seest (O *Man*) how *happy* and *blessed* thy estate is being truly *reconciled* unto God in Christ; in that (through the restauration of *Gods Image*, and thy restitution into thy *Sovereignty* over other creatures) thou art in this life *little inferiour* to the *Angels*; and shalt be in the life to come equal to the *Angels*. Yea, in respect of thy Nature, exalted by a *personal Union* to the *Son of God*, and by him to the glory of the *Trinity* (*superiour* to the *Angels*:) a *fellow-brother* with *Angels* in spiritual *grace*, and everlasting *glory*.

Thou hast seen how glorious and perfect God is, and how that all thy chief bliss and happiness consisteth in having an eternal *communion* with his Majesty.

Now therefore (O impenitent sinner) in the bowels of *Christ Jesus* I intreat thee, nay, I conjure thee as thou tendereſt thy own salvation, seriously to consider with me, how false, how vain, how vile are those things which still retain, and chain thee in this wretched and cursed estate, wherein thou livest; and do hinder thee from the favour of God, and the hope of eternal life and happiness.

Meditations on the hinderances which keep back a sinner from the Practice of Piety.

THose *hinderances* are chiefly seven.

I. *An ignorant mistaking of the true meaning of cer-*

certain places of the holy Scripture, and some other chief grounds of Christian Religion.

The *Scriptures* mistaken are these.

1. Ezek. 33. 14, 16. *At what time soever a sinner repenteth him of his sin, I will blot out all*, &c. Hence the *carnal* Christian gathereth, *That he may repent when he will.* It is true, whensoever a sinner doth repent, God will forgive; but the Text saith not, that a sinner may repent whensoever he will, but when God will give him grace. Many (saith the Scripture) when they would have [a] *repented*, were *rejected*, and *could not repent, though they sought it carefully with tears.* What comfort yields this Text to thee, who hast not repented, nor knowest whether thou shalt have grace to repent hereafter.

[a] Heb. 12. 17. Luke 13. 27.

2. Mat. 11. 26. *Come unto me, all you that labour, and are heavy laden, and I will give you rest.* Hence the lewdest man collects, that *he may come unto Christ when he list.* But he must know, That no man ever comes to Christ, but he who (as *Peter* saith) [b] *Having known the way of righteousness, hath escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ.* To [c] come unto Christ, is to repent and believe. And this no man can do, except his heavenly *Father draweth him by his grace.*

[b] 2 Pet. 2. 20, 21.

[c] Isa. 1. 18. John 6. 35. John 6. 44.

3. Rom. 8. 1. *There is no condemnation to them which are in Christ Jesus.* True, but they are such, *who walk not after the flesh* (as thou doest) *but after the spirit*, which thou didst never yet resolve to do.

4. 1 Tim. 1. 15. *Christ Jesus came into the world to save sinners*, &c. True, but such sinners, who like St. *Paul*, are converted from their wicked life; not like thee, who still continuest in thy *lewdness.* For that [d] *grace of God which bringeth salvation unto all men, teacheth us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world.*

[d] Tit. 2. 11, 12.

5. Prov. 24. 16. *A just man falleth seven times in a day and riseth*, &c. *In a day*, is not in the *Text*: which means not falling into *sin*, but falling into *trouble*, which his malicious *Enemy* plots against the just, and from which God delivers him. And though it meant falling in, and rising out of sin, what is this to thee, whose *falls* all men may see *every* day; but neither *God*, nor *man*, can at any time see thy rising again by Repentance.

6. Isa. 64. 6. *All our righteousnesses are as filthy rags.* Hence the *carnal* Christian gathers, that seeing the *best works* of the *best Saints* are no better, then his are good enough, and therefore he needs not much grieve, that his devotions are so *imperfect*. But *Isaiah* means not in this place, the righteous *works* of the *Regenerate*; as fervent *Prayers* in the name of God; charitable *Alms* from the bowels of *Mercy*; suffering in the *Gospels* defence, the spoil of goods, and spilling of blood, and such works which St. *Paul* calls the [e] *fruits of the Spirit*. But the Prophet making an humble confession in the *name* of the *Jewish Church*, when she had fallen from God to *Idolatry*, acknowledgeth, that whilst they were by their filthy sins separated from God, as *Lepers* are by their infected sores, and polluted cloths from men; their *chiefest Righteousness* could not but be *abominable* in his sight. And though our best *works*, compared with *Christs Righteousness*, are no better than *unclean rags*; yet in *Gods* acceptation, for *Christs* sake, they are called [f] *white rayment*; yea, [g] *pure fine linnen and shining*; far unlike the [h] *Leopards* spots, and [i] *filthy* garments.

e Gal. 5. 22.
f Apoc. 3. 8.
g Apoc. 19. 8.
h Jer. 13. 23.
i Zach. 3. 4.

7. James 3. 2. *In many things we sin all*; true, but Gods children sin not *in all things*, as thou doest, without either *bridling* their lusts, or *mortifying* their corruptions: and though the relicks of sin remain in the dearest children of *God*, that they had need daily to cry,

cry, *Our Father, which art in Heaven; forgive us our trespasses*: yet in the [k] *New Testament*, none are properly called *sinners* but the unregenerate; but the *Regenerate*, in respect of their zealous endeavour to serve God in unfeigned holiness, are every where called Saints. Insomuch that St. *John* saith, that [l] *Whosoever is born of God sinneth not*, that is, liveth not in *wilful filthiness*, suffering sin to reign in him, as thou doest. Deceive not thy self with the name of a Christian; whosoever liveth in any customary gross sin, he liveth not in the state of Grace. [m] *Let therefore* (saith St. *Paul*) *every one that nameth the name of Christ, depart from iniquity*. The regenerate sin, but upon frailty; they repent, and God doth pardon; therefore they sin not to death. The reprobate sin maliciously, sinfully, and [n] delight therein: so that by their good will, sin shall leave them before they will leave it. They will not repent, and God will not pardon. Therefore their sins are mortal (saith St. *John*) or rather immortal, as saith St. *Paul*, Rom. 2. 5. It is no excuse therefore to say, we are all sinners. True *Christians*, thou seest, are all *Saints*.

[k] Gal. 1. 15. Rom. 5. 8. John 9. 31.

[l] 1 John 3. 9. 1 John 5. 18.

[m] 2 Tim. 2. 19.

[n] 1 John 5. 10.

8. Luke 23. 43, The Thief converted at the last gasp, was received to *Paradise*: What then? If I may have but time to say, when I am dying, *Lord have mercy upon me*, I shall likewise be saved. But what if thou shalt not? And yet many in that day shall say, [o] *Lord, Lord*, and the Lord will not know them. The Thief was saved, for he repented; but his fellow had no grace to repent, and was damned. Beware therefore, lest trusting to *late* repentance at thy *last end* on *earth*, thou be not driven to repent too late without end in *Hell*.

[o] Matth. 7. 22, 23.

9. 1 John 1. *The blood of Jesus Christ cleanseth us from all sin*. And 1 John 2. 1. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous*,

&c. O comfortable! But hear what St. *John* ſaith in the ſame place, *My little Children, theſe things write I unto you, that you ſin not.* If therefore thou leaveſt thy ſin, theſe comforts are thine, elſe they belong not to thee.

10. Rom. 5. 20. *Where ſin abounded, Grace did abound much more.* Oh ſweet! but hear what St. *Paul* addeth? *What ſhall we ſay then? ſhall we continue in ſin, that grace may abound? God forbid. How ſhall we that are dead in ſin live any longer therein?* Rom. 6. 1,2. This place teacheth us not to *preſume*, but that we ſhould not *deſpair*. None therefore of theſe promiſes, promiſeth any grace to any, but to the penitent heart.

The grounds of Religion miſtaken, are,

I. From the doctrine of *Juſtification* by faith only, a carnal Chriſtian gathereth, *That good works are not neceſſary.* He commends others that do good works, but he perſwades himſelf that he ſhall be ſaved by his faith, without doing any ſuch matter. But he ſhould know, that though good [p] works are not neceſſary to *Juſtification*, yet they are neceſſary to *Salvation*; for, *we are Gods workmanſhip, created in Chriſt Jeſus unto good works, which God hath predeſtinated that we ſhould walk in them.* Whoſoever therefore in [q] *years of diſcretion*, bringeth not forth *good works* after he is *called*, he cannot be *ſaved*; neither was he ever *predeſtinated* to *life eternal*. Therefore the *Scripture* ſaith, that [r] *Chriſt will reward every man according to his works. Chriſt* reſpects in the *Angels* of the ſeven Churches nothing but their [s] *works*, and at the laſt day he will give the heavenly inheritance only to them who have done *good works* [t] in feeding the *hungry*, clothing the *naked*, &c. At that day [u] *righteouſneſs* ſhall wear the Crown: No righteouſneſs, no Crown: no good works (according to a mans talent) no reward from God, unleſs it be [x] *vengeance*. To be rich in good works,

p Eph. 2 10.

q Fulk Rhem. Teſt. Annotat. in Eph. 22.

r Rom. 2. 6. 2 Cor. 9. 6. Apoc. 22. 12.

ſ Apoc. 2. 3.

t Mat 25

u 2 Tim. 4. 8.

x Rom. 2. 8.

works, is the ſureſt foundation of our *aſſurance*, [y] to obtain *eternal life*. For good works are the true fruits of a true *faith*, which apprehendeth Chriſt, and his *obedience*, unto ſalvation. And no other faith [z] *availeth in Chriſt, but that which worketh by love*; and (but in the *act of juſtification*) that faith which *only juſtifieth is* [a] never only, but *ever* accompanied with *good works*; as the *tree* with his *fruits*, the *Sun* with his *light*, the *fire* with his *heat*, and *water* with his *moiſture*. And the *faith* which doth not juſtifie *her ſelf* by good works before *men*, is but a *dead faith*, which will never juſtifie a mans ſoul before God. But a juſtifying faith [b] *purifieth the heart*, and [c] *ſanctifieth* the whole man throughout.

II. From the doctrine of Gods *eternal* [d] *Predeſtination*, and unchangeable *decree*, he gathereth, that *if he be predeſtinated to be ſaved he cannot but be ſaved*; *if to be damned, no means can do any good.* Therefore all works of *Piety* are but vain. But he ſhould learn, that *God hath predeſtinated to the means, as well as to the end.* Whom therefore God hath predeſtinated to be ſaved, which is the [e] end, he hath likewiſe predeſtinated to be firſt *called, juſtified, and made conformable to the Image of his Son*, which is the [f] *means*. And they (ſaith St. [g] *Peter*) *who are elect unto ſalvation, are alſo elect into the ſanctification of the Spirit.* If therefore upon thy calling, thou conformeſt thy ſelf to the *Word* and *Example* of Chriſt thy Maſter, and obeyeſt the good motions of the *holy Spirit*, in leaving ſin, and living a godly life; then aſſure thy ſelf, that thou art one of thoſe, who are *infallibly predeſtinated* to everlaſting ſalvation. If otherwiſe, blame not *Gods predeſtination*, but thine own ſin and Rebellion. Do thou but return unto God, and God will graciouſly receive thee, as the Father did the Prodigal Son; and by thy converſion it ſhall appear, both to [h] Angels, and [i] men, that

[y] 2 Tim. 6. 19.
[z] Gal. 5. 9.
[a] *Fides ſola non eſt ſola: Fides ſola juſtificat, ut oculus ſolus videt.* Jam. 2. 26.
[b] Acts 15. 9.
[c] Acts 16. 18. 1 Theſſ. 5. 23.
[d] Mat. 25. 34. Eph. 1. 4. Eccl. 3. 24.
[e] 1 Pet. 1. 16.
[f] Rom. 8. 29. 30. John 15. 16.
[g] 1 Pet. 1. 2. *Nolite in Deo primum quærere, ſed in Chriſto, in quo ſi te perfidem inveneris, certus eſto, te eſſe electum.*
[h] Luke 15. 10.
[i] Ver. 24.

that thou didst belong to his Election. If thou wilt not, why should God save thee?

III. When a carnal Christian hears, *that man hath not free-will unto good*, he losoeth the *reins* to his own corrupt will, as though it lay not in him to bridle, or to subdue it. *Implicitely* making God the Author of sin in *suffering* man to run into this necessity. But he should know, that God gave *Adam free-will* to stand in his [k] integrity if he would; but *man* abusing his free-will, lost both himself and it. Since the fall, *Man* in his *state* of *corruption* hath free-will to *evil*, but not to *good*; for in this state, [a] *we are not* saith the Apostle) *sufficient to think a good thought*. And God is not bound to restore us, what we lost so wretchedly, and make no more care to recover again. But as soon as a man is regenerated, the *grace of God freeth his will unto good*, so that he doth all the good things he doth, with a free-will; for so the Apostle saith, that [b] *God of his own good pleasure, worketh both the will and the deed in us, who* (as the Apostle expoundeth) [c] *cleanse our selves from all filthiness of the flesh and spirit, and finish our sanctification in the fear of God*. And in this state *every true Christian* hath free-will, and as he increaseth in *grace*, so doth his will in *freedom*; for [d] *when the Son shall make us free, then shall we be free indeed*; and [e] where *the spirit of the Lord is, there is liberty*; for the holy Spirit draws their minds, not by *coaction*, but by the *Cords of Love*, Cant. 1. 4. by *illuminating* their minds to know the truth, by *changing* their hearts to [f] *love* the known truth; and by *enabling* every one of them (according to the measure of Grace which he hath received) to do the good which he *lo-*

k *Magnas homo liberi arbitrii vires, cum conderetur accepit: sed eas peccando amisit.* Aug. *de spirit. & lit. ap.* 3. Eccles. 7. 20. Eccl. 15. 14. *Homo male utens libero suo arbitrio, & se, & liberum suum arbitrium perdidit.* Aug. *En. ad* Laur. c. 13.

a 2 Cor. 3. 5. *Per lapsum arbitrii libertas in naturalibus manca, in supernaturalibus amissa est, donec gratia restituatur.* b Phil. 2. 12, 13. c *Acti agimus*, The will is passive in receiving the first grace, afterward active in all goodness, 2 Cor. 7. 1. d John 8. 36. *liberum arbitrium, non nisi gratia Dei efficitur liberum*, Aug. *ad Col.* c. 17. e 2 Cor. 3. 17. f *Voluntas humana non libertate gratiam consequitur, sed gratia libertatem*, Aug. *de grat.*

veth.

veth. But thou wilt not uſe the *freedom* of thy will *ſo far* as God hath freed it; for thou doeſt many times wilfully (againſt Gods Law, to the hazzard of thy ſoul) that, which (if the Kings Law forbade under the penalty of *death*, or loſs of thy *worldly eſtate*) thou wouldeſt not do. Make not therefore thy want of Free-will unto good to be ſo much the cauſe of thy ſin, as thy want of a loving heart to ſerve thy heavenly Father.

IV. When the natural man hears, *that no man (ſince the fall) is able to fulfil the Law of God, and to keep all his Commandements*, he boldly preſumes to ſin as others do; he contents himſelf with a few good thoughts; and if he be not altogether as bad as the *worſt*, he concludes, that he is as truly regenerate as the beſt. And every voluntary refuſal of doing *good*, or withſtanding *evil*, he counts the *impoſſibility* of the Law. But he ſhould learn, that though (ſince the *Fall*) no man but Chriſt, who was both *God* and *Man*, did, or can *perfectly* fulfil the whole *Law*; yet every true Chriſtian, as ſoon as he is regenerated, begins to keep all Gods Commandements *in truth*, though he cannot in abſolute *perfection*. Thus, with *David*, they [g] *apply their hearts to fulfil Gods Commandements always unto the end*: and then the [h] *Spirit of Grace*, which was promiſed to be *more abundantly powred forth under the Goſpel*, *helpeth* them in their *good endeavours*, and *aſſiſteth* them to do what he *commands* them to do. And in ſo doing, God accepteth their [i] *good will and endeavour*, inſtead of *perfect* fulfilling of the Law; ſupplying out of the merits of Chriſt, who fulfilled the Law *for us*, whatſoever wanteth in *our obedience*; and in this reſpect St. *John* ſaith, that [k] *Gods Commandements are not burthenous*: And St. *Paul* ſaith, [l] *I am able to do all things through the help of him that ſtrengtheneth me*. And *Zachary* and *Elizabeth* are ſaid

[g] Pſal. 119. 112.
[h] Joel 2. 28, 29. Zach 12. 10. *Quod jubet juvat.* Aug.
[i] 2 Cor. 8. 12.
[k] 1 John 5. 3.
[l] Phil. 4. 13.

to [m] *walk in all the Commandments of the Lord without reproof.* Hereupon Christ commends to his Disciples, the *care* [n] *of keeping his Commandments* as the truest testimony of our love unto him. So far therefore doth a man love Christ, as he makes Conscience to walk in his Commandments; and the more unto Christ is our *love*, the less will our *pains* seem in keeping his *Law*. The *Laws curse* (which under the *Old Testament* was so terrible) is under the *New* (by the death of Christ) abolished to the *regenerate*; the *rigour* which made it so *impossible* to our nature before, is now to the *new-born*, so *mollified* by the *spirit*, that it seems *facile* and *easie*. The *Apostles* indeed pressed on the *unconverted* Jews and Gentiles, the *impossibility* of keeping the Law, by ability of *nature corrupted*. But when they have to do with *regenerated* Christians, they require *to the law* (which is the *rule of righteousness*) *true* [o] *obedience in word and deed*: *the* [p] *mortifying of their members*; *the* [q] *crucifying of the flesh, with the affections and lusts thereof*, [r] *resurrection to newness of life*: [s] *walking in the spirit*, [t] *overcoming of the world by faith*: so that though *no Man* can say as Christ [u] *Which of you can rebuke me of sin?* yet every regenerated Christian can say of himself, which of you can rebuke me of being an *Adulterer*, *Whoremonger*, *Swearer*, *Drunkard*, *Thief*, *Usurer*, *Oppressor*, *Proud*, *Malicious*, *Covetous*, *Prophaner of the holy Sabbath*, *a Lyar*, *a neglecter of Gods publick Service*, and such like gross sins? else he is no true *Christian*. When a man casts off the *conscience* of being ruled by *Gods Law*, then God [w] gives him over to be *led* by his *own lusts*, the *surest* sign of a *reprobate sense*. Thus the Law, which since the fall, no man by his *own natural ability* can fulfil, is fulfilled in *truth* of every *regenerated* Christian, through the *gracious assistance of* [x] *Christs*

[m] Luke 1. 16.
[n] John 15. 10.
[o] Rom. 15. 18.
[p] Col. 3. 5.
[q] Gal. 5. 2. Rom. 6. 12, 13.
[r] Rom. 6. 4, 5.
[s] Rom. 8. 1.
[t] Gal. 5. 25.
[u] 1 John 5. 4.
[u] John 8. 46.
[w] Rom. 1. 24, 28.
[x] Rom. 8. 9, &c. Aug. cap. 2. Pelag. lib. 3. cap. 5. Gratia agnoscat, posse legem præstari per gratiam Christi, & pacem fore edi it.

holy

holy Spirit. And this *Spirit* God will [y] give to every Christian that will *pray* for it; and *incline* his heart to keep his *Laws*. [y] Luke 11. 12. James 1. 5.

V. When the unregenerated man hears, that [z] *God delighteth more in the inward man, than in the outward man*; Then he feigneth with himself, that all *outward reverence* and *profession*, is but either *superstitious* or *superfluous*. Hence it is that he seldom kneeleth in the Church; that he puts on his Hat at singing of *Psalms*, and the publick *Prayers*: which the prophane Varlet would not offer to do in the presence of a Prince, or a Nobleman. And so that he keep his mind unto GOD, he thinks he may *fashion* himself (in other things) to the *world*. He divides his thoughts, and gives so much to God, and so much to his own *lusts*; yea, he will *divide* with God the *Sabbath*, and will give him almost the *one half*, and spend the other wholly in his own *pleasures*. But know, O carnal man, that Almighty God will not be served by *halfs*, because he hath created and redeemed the *whole man*. And as God detests the service of the *outward Man*, without the *inward heart*, as [a] *Hypocrisie*, so he counts the inward service, without all *external* reverence to be meer *prophaneness*: he requireth *both* in his Worship. In Prayer therefore bow thy *knees*, in witness of thy *humiliation*; lift up thine eyes, and thy hands in testimony of thy *confidence*; hang down thy *head*, and smite thy *breast*, in token of thy *contrition*; but especially call upon God with a *sincere heart*, serve him *holy*, serve him *wholly*, and him *only*; for God, and the Prince of this world, are two contrary *Masters*, and therefore no man can possibly serve both. [z] Deus magis delectatur affectu quàm effectu, Amb. [a] Mat. 6. 1.

VI. The unregenerated Christian holds the *hearing of the Gospel preached, to be but an indifferent matter*, which he may use, or not use, at his pleasure; but whosoever thou art, that wilt be assured in thy heart, that

that thou art one of Christs *Elect sheep*; thou must have a special care and conscience (if possibly thou canst) to hear Gods Word preached: For first, the preaching of the Gospel is the chief ordinary means which God hath appointed to convert the souls of all that he hath [b] *predestinated to be saved*; therefore it is called, [c] *the power of God unto salvation to every one that believeth.* And where this Divine Ordinance is not, [d] the *people perish*: and whosoever shall *refuse it*, [e] *it shall be more tolerable for the Land of Sodom and Gomorrah in the day of Judgment than for those people.* Secondly, the preaching of the *Gospel* is the [f] *Standard or Ensign* of Christ, to which all Souldiers and Elect people must assemble themselves, when this *Ensign* is displayed, as upon the *Lords day*, he is none of *Christs* people, that [g] flocks not unto it: neither shall any drop of the [h] *rain* of his *grace* light on their souls. Thirdly, it is the *ordinary means* by which the Holy Ghost [i] begetteth *faith* in our hearts, without [k] which we cannot please God. If the *hearing of Christs voice* be the chief mark of *Christs Elect* [l] *sheep*, and of the [m] *Bridegrooms* friend; then must it be a fearful *mark* of a Reprobate [n] *Goat*, either to *neglect* or *contemn* to hear the preaching of the Gospel. Let no man think this position fooliſh, for [o] by this *foolishness of preaching it pleaseth God to save them which believe.* Their estate is therefore fearful who live in peace without caring for the preaching of the Gospel. Can men look for Gods *mercy*, and despise his *means*? [p] *He* (saith *Christ* of the Preacher of his Gospel) *that despiseth you, despiseth me.* [q] *He that is of God heareth Gods words*; *ye therefore hear them not, because ye are not of God.* Had not the [r] *Israelites* heard *Phineas message*, they had never *wept.* Had not the *Baptist preached*, the *Jews* had never [s] *mourned.* Had not they who *crucified Christ*, heard *Peters* [t] *Sermon*,

b Acts 13. 48.
c Rom. 1. 16.
d Prov. 29. 18.
e Mat. 10. 22.
f Isa. 11. 1
g Isa. 2. 2
h Zach. 14. 17.
i Rom. 10. 14.
k Heb. 11. 6.
l John 10. 27.
m John 3. 29.
n Heb. 2. 3. John 8. 47.
o 1 Cor. 1. 21.
p Luke 10. 16.
q John 8. 47.
r Judges 2. 1, &c.
s Luke 7 22, 23
t Act 2. 36.

mon, their *hearts* had never been *pricked*. Had not the *Ninivites* heard [u] *Jonas preaching*, they had never *repented*; and if thou wilt not [w] *hear*, and [x] *repent*, thou ſhalt never be ſaved.

[u] Jonas 3. 5. [w] Prov. 28. 9. [x] Luke 3. 7.

VII. The opinion that the Sacraments are but *bare ſigns and ſeals of Gods promiſe and grace to us*, doth not a little hinder *Piety*; whereas indeed, they are ſeals, as well of our *Service* and *Obedience* unto *God*; which *Service* if we perform not unto him, the Sacraments ſeal no *grace* unto us. But if we receive them upon the reſolution to be his *faithful* and *penitent* ſervants, then the Sacraments do not only *ſignifie* and *offer*, but alſo *ſeal* and *exhibit* indeed the inward ſpiritual grace, which they outwardly *promiſe* and *repreſent*: and to this end *Baptiſm* is called the *waſhing of Regeneration*, and *renewing of the Holy Ghoſt*, and the *Lords Supper*, Titus 3. 5. *The Communion of the Body and Blood of Chriſt*, 1 Cor. 10. 16. Were this truth believed, the holy Sacrament of the *Lords Supper* would be *oftner*, and with *greathr reverence received*.

VIII. The laſt, and not the leaſt *block*, whereat *Piety* ſtumbleth in the courſe of Religion, is by adoring *vices* with the names of *virtues*; as to call drunken *carouſing*, drinking of *Healths*; ſpilling innocent *blood*, *Valour*; *Gluttony*, *Hoſpitality*; *Covetouſneſs*, *thriftineſs*; *whoredom*, loving a *Miſtreſs*; *Simony*, *Gratuity*; *Pride*, *Gracefulneſs*; *Diſſembling*, *Complement*; children of *Belial*, *Good-fellows*; *Wrath*, *Haſtineſs*; *Ribauldry*, *Mirth*. So on the other ſide, to call *Sobriety* in words and actions, *Hypocriſie*; *Almſdeeds*, *Vain-glory*; *Devotion*, *Superſtition*; *Zeal* in Religion, *Puritaniſm*; *Humility*, *Crouching*; ſcruple of *Conſcience*, *Preciſeneſs*, &c. And whilſt thus we call *evil*, *good*; and *good*, *evil*; *true Piety* is much hindered in her *Progreſs*. And thus much of the firſt hinderance

derance of *Piety*, by mistaking the true sense of some *special places* of Scripture, and *grounds* of Christian Religion.

The second hinderance of Piety.

2. *The evil example of great persons.* The *practice* of whose prophane lives they prefer for their *imitation*, before the *precepts* of *Gods* holy *Word*. So that when they see the *greatest men* in the *State*, and many chief *Gentlemen* in their *Country* to make neither care nor conscience to hear *Sermons*, to receive the *Communion*, nor to sanctifie the *Lords Sabbath*, &c. But to be *Swearers*, *Adulterers*, *Carousers*, *Oppressors*, &c. Then they think that the using of these holy Ordinances are not matters of so great moment; for if they were, such great and wise men would not set so little by them. Hereupon they think, that Religion is not a matter of necessity. And therefore where they should (like *Christians*) row against the *stream of impiety* towards Heaven; they suffer themselves to be carried with the multitude, down right to Hell, thinking it impossible that *God* will suffer so many to be damned. Whereas if the God of this world had not blinded the eyes of their minds; the holy Scriptures would teach them, that [y] *Not many wise men after the flesh, not many mighty, not many noble are called*, &c. but that for the most part, the [z] *poor receive the Gospel*, and that [a] *few rich men shall be saved*. And, *that howsoever many are called, yet the chosen are but few*. Neither did the [b] *multitude* ever save any from damnation. As God hath advanced men in [c] *greatness* above others: so doth God expect that they in *Religion* and Piety should go before others: otherwise, [d] *greatness* abused (in the time of their *Stewardship*) shall turn to their [d] *greater condemnation* in the day of their *accounts*.

y 1 Cor. 1. 26.
z John 11. 5.
a Mat. 19. 23, 24.
b Mat. 22.
c Apoc. 6 15, 16, &c.
d *Potentes potenter cruciabuntur*, Sap.

At

At what time *ſinful great* and mighty men, as well as the *pooreſt ſlaves and bondmen*, ſhall wiſh, *that the rocks and mountains ſhall fall upon them, and hide them from the preſence of the Judge, and from his juſt deſerved wrath*: It will prove but a miſerable ſolace, to have a *great company of great men* partakers with thee, of thine eternal torments. The multitude of ſinners doth not extenuate, but aggravate ſin, as in *Sodom*. Better it is therefore with a few to be ſaved in the *Ark*, than with the *whole world*, to be *drowned* in the flood. Walk with the few *godly*, in the Scriptures [e] *narrow path* to heaven: but *crowd* not with the [f] *godleſs multitude*, in the *broad way* to hell. Let not the examples of irreligious great men hinder thy repentance: for their *greatneſs* cannot at that day exempt themſelves from their own moſt grievous puniſhment.

[e] Mat. 7. 13.
[f] Exod. 23. 2.

The third hinderance of Piety.

3. *The long eſcaping of deſerved puniſhment* in this life. [g] *Becauſe ſentence* (ſaith *Solomon*) *is not ſpeedily executed againſt an evil worker; therefore the hearts of the children of men are fully ſet in them to do evil, not knowing that the bountifulneſs of God* [h] *leadeth them to repentance*. But when his patience is *abuſed*, and mans *ſins* are ripened: his *Juſtice* will at once both [i] *begin* and *make an end* of the ſinner: and he will recompence the *ſlowneſs* of his delay, with the *grievouſneſs* of his puniſhment. Though they were ſuffered to run on the ſcore all the days of their life: yet they ſhall be ſure to pay the *utmoſt farthing*, at the day of their *death*. And whilſt they ſuppoſe themſelves to be *free* from judgment; they are *already* ſmitten with the heavieſt of Gods Judgments; [k] a heart that cannot repent. The *ſtone* in the Reins or Bladder, is a grievous

[g] Eccleſ. 8. 11.
[h] Rom. 2. 4. 2 Pet. 3. 10.
[i] 1 Sam. 3. 12. Ezek. 39. 8.
[k] Rom. 2. 5. ἀμετανόητον καρδίαν. Cor pœnitere neſcium.

vous pain that kills many a mans body: but there is no diſeaſe to the *ſtone* in the *heart*, whereof [l] *Nabal* died, and killeth millions of *ſouls*. They refuſe the trial of *Chriſt* and his *Croſs*: but they are *ſtoned* by Hells executioner, to eternal death.

l 1 Sam. 25. 17.

Becauſe many Nobles and Gentlemen are not ſmitten with *preſent Judgment*, for their outragious *Swearing*, *Adultery*, *Drunkenneſs*, *Oppreſſion*, *prophaneneſs of the Sabbath*, and diſgraceful neglect of *Gods Worſhip and Service*: they begin to doubt of *Divine* providence and Juſtice. Both which two *eyes*, they would as willingly put out in God, as the *Philiſtines boared* out the *eyes* of *Sampſon*. It is greatly therefore to be feared, leſt they will provoke the LORD to cry out againſt them, as [m] *Sampſon* againſt the *Philiſtines*: By neglecting the Law, and walking after their own hearts, they put out (as much as in them lieth) the eyes of my *providence* and *juſtice*. Lead me therefore to theſe chief [n] *pillars*, whereupon the *Realm* ſtandeth: that I may pull the *Realm* upon their heads, and be at once avenged of them for my two eyes! Let not *Gods patience* hinder thy repentance; but becauſe he is ſo *patient*, therefore do thou the rather repent.

m Judges 16. 21.

n Judges 16, 26, &c.

The fourth hinderance of Piety.

4. *The preſumption of Gods mercy.* For when men are juſtly convinced of their ſins, forthwith they betake themſelves to this ſhield, *Chriſt is merciful*: ſo that every ſinner makes Chriſt the *Patron* of his *ſin*; as though he had come into the world, to bolſter ſin; and not to deſtroy the [o] *works of the Devil*. Hereupon the carnal Chriſtian preſumeth, that though he continueth a while longer in his ſin: GOD will not ſhorten his days. But what is this but to be an implicite Atheiſt? Doubting that either God ſeeth not his ſins,

o 1 John 3. 8.

or

or if he doth, that he is not juſt; for if he believeth that God is juſt, how can he think that God, who for ſin ſo ſeverely puniſheth others, can love him who ſtill loveth to continue in ſin? True it is, Chriſt is merciful. But to whom? only to them that repent and [p] *turn from iniquity in Jacob*, But [q] *if any man bleſs himſelf in his heart, ſaying, I ſhall have peace, although I walk according to the ſtubbornneſs of mine own heart; thus adding drunkenneſs to thirſt: the Lord will not be merciful to him*, &c. O mad men! who dare bleſs themſelves, when GOD pronounceth them accurſed? Look therefore how far thou art from finding [r] *repentance* in thy ſelf; ſo far art thou from any aſſurance of finding mercy in Chriſt. [a] *Let therefore the wicked forſake his ways, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him: and to our God, for he is very ready to forgive.*

p Iſa. 59. 20.
q Deut. 29. 19.
r *Non delinquentis, ſed peccantia relinquentis condonat Deus.*
a Iſa. 55. 7.

Deſpair is nothing ſo dangerous as *preſumption*. For we read not in all the *Scriptures* of above *three* or *four*, whom roaring deſpair overthrew: But ſecure preſumption hath ſent *millions* to perdition without any noiſe. As therefore the Damſels of *Iſrael* ſang in their dances, [b] *Saul hath kill'd his thouſands, and David his ten thouſands*: ſo may I ſay, that *deſpair* of Gods mercy hath damned *thouſands*, but the [c] *preſumption* of Gods mercy hath damned *ten thouſands*, and ſent them quick to hell, where now they remain in eternal torments without all help of eaſe, or hope of redemption. God ſpared the [d] *Thief*, but [e] not his *fellow*. God ſpared *one*, that no man might *deſpair*; God ſpared but *one*, that no man ſhould *preſume*. Joyful aſſurance to a ſinner that repents: no comfort to him that remains *impenitent*. God is infinite in mercy, but to them only, who turn from their ſins, to ſerve him

b 1 Sam. 18. 7.
c *Metuendum eſt ne te occidat ſpes & cum multum ſpereo de miſericordia, incidas in iudicium*, Aug.
d Luke 23. 43.
e *Latronis exemplum, non eſt exemplum imitationis, ſed conſolationis.*

in

in *holineſs: without which no man ſhall ſee the Lord.* Heb. 12. 14. To keep thee therefore from the hinderance of *preſumption*, remember, that as *Chriſt is a Saviour*, ſo [f] *Moſes* is an accuſer. Live therefore, as though there were no *Goſpel:* die as though there were no *Law.* Paſs thy life, as though thou wert under the conduct of *Moſes:* depart this life, as if thou kneweſt none but *Chriſt*, and him crucified. *Preſume* not, if thou wilt not periſh: [g] *Repent* if thou wilt be *ſaved.*

f John 5. 45.

g *Qui dat pœnitenti veniam, non dabit peccanti pœnitentiam*, Aug.

The fifth hinderance of Piety.

5. *Evil company*, commonly termed *good fellows:* but indeed the Devils chief inſtruments, to hinder a wretched ſinner from repentance and piety. The firſt ſign of Gods favour to a ſinner, is, to give him grace to forſake evil companions: ſuch who wilfully continue in ſin, contemn the means of their calling, gibing at the ſincerity of profeſſion in others, and ſhaming Chriſtian Religion by their own profane lives. Theſe [h] ſit in the ſeat of the ſcorners. For aſſoon as GOD admits a ſinner to be one of his people; he bids him [i] *Come out of Babylon.* Every lewd *company* is a *Babylon.* Out of which, let every child of God either keep himſelf; or if he be in; think that he hears his *Fathers voice* ſounding in his ear, *Come out of Babylon, my Child.* As ſoon as Chriſt looked in mercy upon [k] *Peter*, he went out of the company that was in the High-Prieſts Hall, and *wept bitterly* for his offence. *David* vowing (upon recovery) a new life, ſaid, [l] *away from me, all ye workers of iniquity*, &c. As if it were impoſſible to become a *new man*, till he had ſhaken off all *old* ill companions. The trueſt proof of a mans *Religion* is the quality of his *companions. Profane companions* are the chief enemies of Piety, and quellers of holy motions. Many a time is a *poor Chriſt* (offering

h Pſal. 1. 1.

i Apoc. 18. 4.

k Luke 22. 62.

l Pſal. 6. 8.

fering to be new-born in thee) thruſt into the [m] *Stable*: when theſe lewd companions by their *drinking*, *plays*, and *jeſts*, take up all the beſt rooms in the *Inne* of thy heart. Oh, let not the company of earthly *ſinners*, hinder thee from the ſociety of heavenly *Saints* and *Angels*. [m] Luke 2. 7.

The ſixth hinderance of Piety.

6. *A conceited fear, leſt the practice of Piety ſhould make a man* (eſpecially a young man) *to wax too ſad and penſive*: whereas indeed, none can better *joy*, nor have more cauſe to *rejoyce*, than the *pious* and Religious Chriſtians. For as ſoon as they are [n] *juſtified by faith, they have peace with God*, than which there can be no greater joy. Beſides, they have already the *Kingdom of grace* deſcended into their hearts: as an aſſurance that (in Gods good time) they ſhall aſcend into his *Kingdom of glory*. This *Kingdom of grace* conſiſts in three things: Firſt, [o] *Righteouſneſs* for having *Chriſts* Righteouſneſs to juſtifie them before God, they endeavour to live *righteouſly* before men. Secondly, *Peace*, for the peace of Conſcience *inſeparably* followeth a righteous converſation. Thirdly, *the joy of the Holy Ghoſt*; which joy is only left in the *peace* of a good conſcience: and is *ſo* great, that it [p] *paſſeth all underſtanding*. No *tongue* can expreſs it, no *heart* can conceive it, but only he that feels it. This is that *fulneſs of joy*, which [q] *Chriſt* promiſed his Diſciples, in the midſt of their troubles, *a joy that no man could take from them*. The feeling of this *joy*, *David* upon his repentance begged ſo earneſtly at the hands of God: [r] *Reſtore me to the joy of thy ſalvation*. And if the Angels in heaven [s] *rejoyce* ſo much at the *converſion of a ſinner*: the joy of a *ſinner converted* muſt needs be exceeding great in his *own heart*. It is [t] *worldly ſorrow*, that ſnows ſo timely upon mens *heads*, and fills the *furrows* of their hearts, with the *ſorrows* of death. [n] Rom. 5. 2. [o] Rom. 14. 17. [p] Phil. 4. 7. [q] John 16. 24. Ver. 22. [r] Pſal. 51. 12. [s] Luke 15. 7, 10. [t] 2 Cor. 7. 10.

The *godly sorrow* of the godly (when God thinks it meet to try them) causeth in them *repentance not to be repented of*: for it doth but further their salvation. And in all such tribulation, they shall be sure to have the *Holy Ghost* to be their [u] *comforter*: who will [w] make *our consolations to abound through Christ, as the sufferings of Christ shall abound in us.* But whilst a man liveth in impiety, he hath [x] *no peace*, saith *Isaiah*: his [y] *laughter* is but *madness*, saith *Solomon*; his *riches* are but [z] *clay*, saith *Habakkuk*: nay, the *Apostle* esteems them no better than [a] *dung* in comparison of the pious mans treasure: all his *joys* shall end in *woes*, saith Christ. Let not therefore this false fear hinder thee from the practice of Piety. Better it is to go sickly (with *Lazarus*) to *Heaven*, than full of mirth and pleasure with *Dives*, to *Hell*. Better it is to mourn for a time with *men*, than to be tormented for ever with *Devils*.

u John 14. 16, 17.
w 2 Cor. 1. 5.
x Isa. 57. 21.
y Eccl. 2.
z Hab. 2. 7.
a Phil. 3. 8. Luke 6. 25.

The seventh hinderance of Piety.

7. And lastly, *The hope of long life*: for, were it possible that a wicked Liver thought *this year* to be his *last year*; this [b] *month* his last month; this *week*, his last week; but that he would change and amend his wicked life? No verily, he would use the best means to repent, and to become a new man. But as the rich man in the [c] Gospel promised himself *many years to live in ease, mirth, and fulness*; when he had not *one night* to live longer: so, many wicked Epicures falsly promise themselves, the age of *many years*, when the thred of their life is already almost drawn out to an end. So *Jeremy* ascribes the cause of the Jews sins and calamities to this, that [d] *she remembred not her last end.*

b *Flores, si fcires, unum tra temp ya menisem: Rides, quum non sit forsitan una dies.* Th. Mor.
c Luke 12. 19, 20.
d Lam. 1. 9.

The longest space betwixt a mans coming by the *womb*, and going by the *grave*, is but *short*, for [e] *man that is born of a woman, hath but a short time to live*: He hath but a *few days*, and those *full* of nothing

e Job 14. 1.

but

but *troubles*. And, except the *practice of piety*; how much better is the ſtate of the child that yeſterday was *baptized*, and to day is *buried*, than *Methuſalem*'s, who lived nine hundred ſixty nine years, and then died; of the two, happier the *Babe*; becauſe he had leſs *ſin*, and fewer *ſorrows*. And what now remains of both, but a *bare remembrance*? What truſt ſhould a man repoſe in long life? ſeeing the whole life of man is nothing but a lingering death: ſo that as the Apoſtle proteſts, [f] *a man dieth daily*.

Hark in thine ear, O ſecure fellow; thy *life* is but a [g] *puff of breath* in thy noſtrils, truſt not to it. Thy *Soul* dwells in a houſe of clay, that will fall ere it be long; as may appear by the *dimneſs* of thy *eyes*, the *deafneſs* of thy *ears*, the *wrinkles* in thy *cheeks*, the *rottenneſs* of thy *teeth*, the *weakneſs* of thy *ſinews*, the *trembling* of thy *hands*, the *Kalendar* in thy *bones*, the *ſhortneſs* of thy *ſleep*, and every *gray hair*, as ſo many Summoners, bids thee prepare for thy *long home*. Come, let us in the mean while walk to thy fathers *Coffin*: break open the lid; ſee here, how that [h] *Corruption is thy Father, and the Worm thy Mother and Siſter*: ſeeſt thou how theſe are? ſo muſt *thou* be e're long: fool! thou knoweſt not how ſoon. Thy *Hour-glaſs* runneth apace, and in all places; *death* in the mean while *waiteth* for thee.

The whole life of man (ſave what is ſpent in Gods ſervice) is but a foolery: for a man lives [i] *forty years*, before he knows himſelf to be *a fool*, and by that time he *ſeeth* his *folly*, his *life* is *finiſhed*.

Hark (*Husbandman*) before thou ſeeſt many more crops of *harveſt*, thy ſelf ſhall be *ripe*, and *Death* will cut thee down with his *Sickle*. Hark (*Tradeſman*) e're many *ſix months* go over, thy laſt *month* will come on: after which thou ſhalt trade away and *trade* no longer. Hark (moſt *grave Judge*) within a *few terms*, the *term* of thy life approacheth: wherein thou ſhalt ceaſe to

f *Quotidie morimur: quotidie enim demitur pars vitæ, & tunc quoque cùm creſcimus, vita decreſcit*, Vives. 1 Cor. 15. 31.

g Iſa. 2. 22.

h Job 17. 14.

i *Homo eſt fatuus uſque ad 40 annum, deinde ubi agnovit ſe eſſe fatuum, vita conſumpta eſt*. Luth.

judge others, and go *thy self* to be *judged*. Hark (*O man of God*) that goest to the Pulpit; preach this Sermon, as it were the *last* that thou shouldest make to thy people. Hark (*Nobleman*) lay aside the *high* conceit of thy *Honour*; *Death*, e're it be long, [k] will lay thy *honour* in the dust, and make thee as base as the earth, that thou treadest under thy feet. Hark (*thou, that now readest this book*) assure thy self e're it be long, there will be but two *holes*, where now thy two *eyes* are placed: and others shall read the truth of this lesson upon thy *bare skull*, which now thou readest in this *little book*. How soon I know not, but this I am sure of, that [l] *thy time is appointed*, *thy* [m] *months are determined*, *thy* [n] *days are numbered*, and thy very [o] *last hour is limited*, beyond which thou shalt not pass. For then, the [p] *first-born of death*, mounted on his [q] *pale horse*, shall alight at thy door; and (notwithstanding all thy *Wealth*, thy *Honour*, and the *tears* of thy *dearest friends*) will carry thee away *bound hand and foot*, as his *prisoner*, and keep thy body under a *load of earth*, until that day come, wherein thou must be brought forth to [r] *receive according to the things which thou hast done in that body, whether it be good or evil*. Oh, let not then the *false hope* of an *uncertain* long life hinder thee from becoming a *present practiser* of Religious Piety. God [s] offereth grace *to day*; but who promiseth *to morrow*? There are now in Hell many *young men*, who had purposed to repent in their *old age*: but Death cut them off in their *impenitency* e're ever they could attain to the time they set for their repentance. The longer a man runs in a *disease*, the *harder* it is to be cured: for *custom* of sin breeds *hardness* of heart: and the *impediments* which hinder thee from repenting now, will hinder thee *more*, when thou art more *aged*.

A *wise man* being to go a far and foul journey, will not lay the *heaviest burden* upon the weakest *horse*. And with what conscience canst thou lay the great load of repen-

k *Mors Sceptra ligonibus aequat.*

l Job 14. 14.
m Job 14. 5.
n Psal. 90. 12.
o Dan. 5. 26. *Stat sua cuique dies*, Virg. 11. 9. and John 18. 2.
p Job 17. 13.
q Apoc. 6. 8.
r 2 Cor. 5. 10.
s Psal. 95. Heb. 3. *Panitenti veniam spospondit sed vivendi in crastinum non spospondit*, Chrys. *Nemo tam divos habuit faventes, crastinum ut possit sibi polliceri.* Sen. Heb. 3. 13

repentance, on thy *feeble* and *tyred* old age? whereas now in thy chiefeſt ſtrength thou canſt not lift it, but art ready to ſtagger under it. Is it wiſdom for him that is to ſail a long and dangerous voyage, to lie playing and ſleeping whilſt the *Wind* ſerveth, and the *Sea* is calm, the *Ship* ſound, the *Pilot* well, *Mariners* ſtrong; and then ſet forth when the winds are *contrary*, the weather *tempeſtuous*, the Sea *raging*, the Ship *rotten*, the Pilot *ſick*, and the Sailers *languiſhing*? Therefore O *ſinful ſoul*, begin now thy converſion to GOD; whilſt *life*, *health*, *ſtrength*, and *youth* laſteth: before thoſe [t] *years* draw nigh, when as thou ſhalt ſay, *I have no pleaſure in them.* God ever required in his ſervice, the [u] *firſt-born*; and the [w] *firſt-fruits*; and thoſe to be offered unto him without delay. So juſt [x] *Abel* offered unto God his *firſtlings*, and *fatteſt Lambs*: and reaſon good, that the *beſt Lord* ſhould be *firſt*, and *beſt* ſerved. All Gods ſervants ſhould therefore [y] *remember to ſerve the Creator in the days of their youth*, and [z] *early* in the morning, like *Abraham*, to ſacrifice unto God the *young Iſaac* of their age. [a] *Ye ſhall not ſee my face* (ſaith *Joſeph* to his Brethren) *except you bring your younger brother with you.* And how ſhalt thou look in the face of *Jeſus*, if thou giveſt thy *younger years* to the Devil, and bringeſt him nothing but thy blind, lame, and decrepit *old age*? *Offer it unto thy* [b] *Prince*, ſaith *Malachy*. If he will not accept ſuch a one to ſerve him, how ſhall the *Prince* of *Princes* admit ſuch a one to be his ſervant? If the [c] *King of Babel* would have *young men* (*well favoured, and ſuch as had ability in them*) *to ſtand in his palace*, ſhall the *King of Heaven* have none to ſtand in his *Courts*, but the *blind* and *lame*, ſuch as the *ſoul of David hated*? Thinkeſt thou, when thou haſt ſerved Satan with thy *prime years*, to ſatisfie *God* with thy *dotage*? Take heed leſt *God* turn thee over to thy *old maſter* again: That as thou haſt all the days of thy life done *his work*; ſo he may in

t Eccleſ. 12. 1.
u Exod. 13. 2.
w Exod. 22. 29.
x Gen. 4. 4.
y Eccleſ. 12. 12.
z Gen. 22. 3.
a Gen. 43. 3.
b Mal. 1. 8.
c Dan. 1. 4. 2 Sam. 5. 6.

end pay thee thy wages. Is that time fit, to undertake the *serious* exercises of repentance (which is the *work of works*) to turn thy sinful *soul to God*; when thou art not able with all thy strength to turn thy *weary bones* on thy soft *bed*? If thou findest it so hard a matter *now*; thou shalt find it far harder *then*. For thy *sin* will wax stronger, thy *strength* will grow weaker, thy *conscience* will clog thee, *pain* will distract thee, the *fear of death* will amaze thee, and the *visitation* of friends will so disturb thee, that if thou be not furnished aforehand with store of *faith*, *patience*, and *consolation*, thou shalt not be able either to *meditate* thy *self*, or to hear the word of *comfort* from others: not to pray *alone*, nor to joyn with others to pray for thee. It may be thou shalt be taken with a *dumb palsie*, or such a *deadly senselesness*, that thou shalt neither *remember God*, nor think upon *thine own* estate; and dost thou not well deserve, that *God* should forget to save thee in thy *death*, who art so unmindful now to serve him in thy *life*? The *fear of death* will drive many at that time, to cry, [a] *Lord, Lords*, but *Christ* protesteth that *he will not then know them for his*. Yea, many shall then (like *Esau*) [b] *with tears, seek to repent, and yet find no place to repentance*. For man hath not *free-will* to repent when he will, but when *God* will give him grace. And if mercy shewed her self so inexorable, that she would not open her gates to so tender suiters as [c] *Virgins*, to so earnest suiters as *knockers*, because they knocked too *late*: How thinkest thou, that she will ever suffer thee to enter her gates, being so impure a wretch that never thinkest to leave sin, till sin first leaveth thee, and didst never yet knock with thine own *fists* upon the *breasts* of a penitent heart? And justly doth her *Grace* deny to open the *gates of Heaven*, when thou knockest in thine *adversity*; who in thy *prosperity* wouldest not suffer [d] CHRIST, whilst he knocked, to enter in at the *door* of thy heart. Trust

a Mat. 7. 22.

b Heb. 12. 17.

c Mat. 25. 11.

d Apoc. 3. 20.

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not either late repentance, or long life; *not late repentance*, becauſe it is much to be feared, leſt that the repentance, which the *fear of death* enforceth, *dies* with a man *dying*. And the Hypocrite, who deceived *others* in his life, may deceive himſelf in his death. God accepteth none but *Free-will-offerings*, and the repentance that pleaſeth him, muſt be voluntary, and not of conſtraint. Not *long life*, for [e] *old age* will fall upon the neck of *youth*; and as nothing is more ſure than death, ſo nothing is more uncertain than the time of *dying*. Yea, oftentimes when ripeneſs of ſin is haſtened by outragiouſneſs of ſinning, God ſuddenly cutteth off ſuch *vicious livers*, either with the *ſword*, *intemperateneſs*, *luxury*, *ſurfeit*, or ſome other *fearful* manner of *ſickneſs*. Mayeſt thou not ſee, that it is the *evil ſpirit* that perſwades thee to defer thy Repentance till *old age*; when *Experience* tells thee, that not [f] *one of* a *thouſand* that takes thy courſe, doth ever attain unto it? Let *Gods Holy Spirit* move thee not to give thy ſelf any longer [g] *to eat and drink with the drunken, leſt thy Maſter ſend death for thee in a day, when thou looke ſt not for him, and in an hour that thou art not aware of, and ſo ſuddenly cut thee off, and appoint thee thy portion with the Hypocrites, where ſhall be weeping and gnaſhing of teeth.* But if thou loveſt [h] *long life, fear* God, and long for *life everlaſting*. The longeſt life here, when it is come to the period, will appear to have been but as a [i] *tale that is told, a* [k] *vaniſhing vapour, a flitting* [l] *ſhadow, a ſeeming* [m] *dream*, a glorious *flower*, growing, and [n] *flouriſhing in the* [o] *morning, but in the evening cut down and withered*; or like a [p] *Weavers ſhuttle*, which by *winding* here and there ſwiftly *unwindeth* it ſelf to an end. It is but a [q] *moment*, ſaith St. *Paul*. Oh then the *madneſs* of man! that for a *moment* of [r] *ſinful pleaſure* will hazard the loſs of an [ſ] *eternal weight of glory*.

e *Naſcentes morimur, finiſque ab origine pendet; Et pubeſcentes jumta ſenecta premit.* Mani.

f *Nequities vitæ non ſinit eſſe ſenem.*

g Mat. 27. 49.

h Deut. 30. 16.

i Prov. 32. Pſal. 34. 11. &c.

k Pſal. 90. 9.

l James 4. 14.

m Pſal. 109. 23.

n Pſal. 76. 5. & 90. 5.

o 1 Pet. 1. 24. p Pſal. 90. 6. q Iſa. 38. 12. r 2 Cor. 4. 17. ſ Heb. 11. 25. 2 Cor. 4. 17.

end pay thee thy wages. Is that time fit, to undertake the *serious* exercises of repentance (which is the *work of works*) to turn thy sinful *soul to God*; when thou art not able with all thy strength to turn thy *weary bones* on thy soft *bed*? If thou findest it so hard a matter *now*; thou shalt find it far harder *then*. For thy *sin* will wax stronger, thy *strength* will grow weaker, thy *conscience* will clog thee, *pain* will distract thee, the *fear of death* will amaze thee, and the *visitation* of friends will so disturb thee, that if thou be not furnished aforehand with store of *faith*, *patience*, and *consolation*, thou shalt not be able either to *meditate* thy *self*, or to hear the word of *comfort* from others: not to pray *alone*, nor to joyn with others to pray for thee. It may be thou shalt be taken with a *dumb palsie*, or such a *deadly senslessness*, that thou shalt neither *remember God*, nor think upon *thine own* estate; and dost thou not well deserve, that *God* should forget to save thee in thy *death*, who art so unmindful now to serve him in thy *life*? The *fear of death* will drive many at that time, to cry, [a] *Lord, Lords*, but *Christ* protesteth that *he will not then know them for his*. Yea, many shall then (like *Esau*) [b] *with tears, seek to repent, and yet find no place to repentance*. For man hath not *free-will* to repent when he will, but when *God* will give him grace. And if mercy shewed her self so inexorable, that she would not open her gates to so tender suiters as [c] *Virgins*, to so earnest suiters as *knockers*, because they knocked too *late*: How thinkest thou, that she will ever suffer thee to enter her gates, being so impure a wretch that never thinkest to leave sin, till sin first leaveth thee, and didst never yet knock with thine own *fists* upon the *breasts* of a penitent heart? And justly doth her *Grace* deny to open the *gates of Heaven*; when thou knockest in thine *adversity*; who in thy *prosperity* wouldest not suffer [d] CHRIST, whilst he knocked, to enter in at the *door* of thy heart. Trust

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e *Nascentes morimur, finisque ab origine pendet; & pubescentes juncta senectus premit.* Mani.

f *Nequities vitæ non sinit esse senem.*

g Mat. 27. 49.

h Deut. 30. 16.

i Prov. 32. Psal. 34. 11. &c.

k Psal. 90. 9.

l James 4. 14.

m Psal. 109. 23.

n Psal. 76. 5. & 90. 5.

o 1 Pet. 1. 24. p Psal. 90. 6. q Isa. 38. 12. r 2 Cor. 4. 17. s Heb. 11. 25. 2 Cor. 4. 17.

These are the *seven* chief hinderers of *Piety*, which must be cast out like [t] *Mary Magdalens* seven *Devils*, before ever thou canst become a *true practiser of Piety*, or have any sound hope to enjoy either *favour* from Christ by *grace*, or *fellowship* with him in *glory*.

t Mark 16. 9. Luke 8. 2

The Conclusion.

TO conclude all; forasmuch as thou seest, that *without Christ* thou art but a *slave of sin*, *Deaths vassal*, *and Worms meat*; whose *thoughts* are vain, whose deeds are vile, whose *pleasures* have scarce beginnings, whose *miseries* never know end: What wise man would incur these *hellish torments*, though he might by living in sin, purchase to himself for a time, the *Empire* of *Augustus*, the *riches* of *Cræsus*, the *pleasures* of *Solomon*, the *policy* of *Achitophel*, the *voluptuous fare*, *and fine apparel of Dives?* for what should it avail a man (as our *Saviour* saith) *to win the whole world for a time*, *and then to lose his soul in Hell for ever?*

And seeing that likewise thou seest how *great* is thy *happiness* in Christ, and how *vain are the hinderances* that debar thee from the same: *beware* (as the Apostle exhorteth) *of the deceitfulness of sin*, Heb. 3. 13. For that sin which seems now to be so *pleasing* to thy *corrupt nature*, will one day prove the *bitterest* enemy to thy *distressed soul*: and in the mean while *harden* (unawares) thine *impenitent heart*.

Sin (as a *Serpent*) seems beautiful to the *eye*: but take heed of the sting behind: whose *venomous* effects if thou knewest, thou wouldest as carefully flie from *sin*, as from a *Serpent*: for,

1. *Sin* did never any man *good*: and the more sin a man hath committed, the more *odious* he hath made himself to God, the more *hateful* to all good men.

2. *Sin* brought upon thee all the *evil*, *crosses*, *losses*, *disgraces*, and *sicknesses*, that ever befel thee: *Fools* (saith

(saith *David*) *by reason of their transgressions, and because of their iniquities, are afflicted,* Psal. 107. 17. *Jeremy* in lamenting manner asketh the question, [u] *Wherefore is the living man sorrowful?* The *Holy Ghost* answereth him, *Man suffereth for his sin.* Hereupon the Prophet takes up that *doleful out-cry* against *sin* as the cause of all their miseries, [w] *Woe now unto us that ever we have sinned.*

u Lam. 3. 20.

w Lam. 5. 16.

3. If thou doest not *speedily* repent thee of thy *sins*, they will bring upon thee yet far greater *plagues, losses, crosses, shame* and *Judgments*, than ever hitherto befel thee. Read *Levit.* 26. 18, &c. *Deut.* 20. 15, &c.

4. And lastly, if thou wilt not *cast off thy sin*, God (when [x] *the measure of thine iniquity is full*) will *cast thee off* for thy sin; for as he is *just*, so he hath power *to kill and cast into Hell, all hardened and impenitent sinners.* If therefore thou wilt avoid the *cursed* effects of sin in this life, and the *eternal wrath* due thereto in the world to come, and be assured that thou art not *one of those* who are given over to a *reprobate sense*; [y] *Let then* (O sinner) *my counsel be acceptable unto thee: break off thy sins by righteousness, and thine iniquities by shewing mercy towards the poor: O let there* (at length) *be an healing of thine error. Nathan* used but one parable, and [z] *David* was converted; [a] *Jonas* preached but once to *Ninive*, and the whole City *repented*; Christ looked but *once* on *Peter*, and [b] *he went out and wept bitterly.* And now, that thou art *oft* and so lovingly intreated, not by a *Prophet*, but by *Christ* the *Lord of Prophets*: yea, that God himself by his *Embassador* doth [c] *pray thee to be reconciled unto him*: leave off thine adultery with *David*: repent of thy sins like a true *Ninivite*; and whilst *Christ* looketh in mercy upon thee, leave thy *wicked companions*, and weep bitterly for thine offences.

y Dan. 4. 24.

z 2 Sam. 12. 13.

a Jonas 3. 5, &c.

b Luke 22. 62.

c 2 Cor. 5. 20.

Content not thy self with that *formal Religion*, which *unregenerate* men have framed to themselves in-

inſtead of *ſincere devotion*: for, in the *multitude of opinions*, moſt men have almoſt loſt the *practice of true Religion*. Think not that thou art a Chriſtian good enough, becauſe thou doeſt as the moſt, and art not ſo *bad* as the moſt. No man is ſo wicked, that he is addicted to all kind of vices (for there is an *Antipathy* 'twixt ſome vices:) But remember that *Chriſt* ſaith,

d Mat. 5. 20. [d] *Except your righteouſneſs ſhall exceed the righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the Kingdom of Heaven.* Conſider with thy ſelf, how far thou comeſt ſhort of the *Phariſees*, in *faſting*, *praying*, *frequenting the Church*, and *in giving of Alms*. Think with thy ſelf how many Pagans, who never knew *Baptiſm*, yet in *moral virtues*, and *honeſty of life*, do go far beyond thee. Where is then the life of *Chriſt* thy *Maſter*? and how far art thou from being a *true Chriſtian*? If thou doſt willingly yield to live in any one *groſs ſin*, thou canſt not have a *regenerated* ſoul;

e Mark 6. 20. though thou reformeſt thy ſelf like [e] *Herod*, from many other *vices*. A true Chriſtian muſt have reſpect to walk in the *truth* of his heart, in all the Commandments of *God* alike: for (ſaith St. *James*)

f James 2. 10. [f] *He that ſhall offend in one point of the Law* (wilfully) *is guilty of all.* And *Peter* bids us

g 1 Pet. 2. 1. [g] *lay aſide* (not ſome but) *all malice, guile, and hypocriſies*, &c. *One* ſin is enough to damn a mans ſoul, without *Repentance*: dream not to go to heaven, by any *nearer*, or *eaſier* way than Chriſt hath trained to us in his word. The way to

h Mat. 7. 14. heaven is not eaſie, or common, but [h] *ſtrait* and *narrow*: *yea ſo narrow*, that Chriſt proteſteth that a

i Mat. 19. 23. [i] *Rich man ſhall hardly enter into the Kingdom of Heaven*, and that thoſe who *enter*, are but a

k Mat. 7. 14. & 22. 14. Luke 13. 24. [k] *few*: and that thoſe *few* cannot get in, but by *ſtriving*: and that ſome of thoſe who *ſtrive* to enter in, ſhall *not be able*. This all God Saints (whilſt they here lived) knew well: when with ſo often *faſtings*, ſo earneſt *prayers*, ſo frequent hearing the *Word*, and receiving the *Sacraments*, and

with

with such abundance of *tears*, they devoutly begged at the hands of God for Christs sake to be received into his Kingdom.

If thou wilt not believe this truth, I assure thee that the Devil, which perswades thee now, that it is easie to attain Heaven, will tell thee *hereafter*, that it is the hardest business in the world. If therefore thou art desirous to purchase *sound assurance* of salvation to thy soul; and to go the right and safe way to Heaven: get forthwith (like a [l] *wise Virgin*) the *Oyl* of *Pitty* in the *Lamp* of thy *Conversation*; that thou mayest be in a *continual readiness to meet the Bridegroom*, whether he cometh by Death, or by Judgment. Which that thou mayest the better do, let this be thy *daily practice*. [l] Mat. 25. 1.

How a private man must begin the Morning with Piety.

AS soon as ever thou *awakest* in the *morning*, keep the *door* of thy heart fast shut, that no *earthly thoughts* may enter, before that *God* be come in first: and let *him* (before all others) have the [m] *first place* therein. So all evil thoughts, either will not *dare* to come in, or shall the easier be *kept out*; and the heart will more savour of *piety* and *godliness* all the day after. But if thy heart be not (at the first waking) *filled* with some meditations of *GOD*, and his Word; and dressed like the [n] *Lamp* in the Tabernacle *every* morning and evening, with the *Oyl Olive* of *Gods Word*; and perfumed with the [o] *sweet incense of Prayer*: *Satan* will attempt to fill it with worldly cares, or fleshly desires, so that it will grow unfit for the *service of God* all the day after, sending forth nothing, but the stench of corrupt and lying words, and of rash and *blasphemous* Oaths.

[m] *Primitiæ oris & cordis Deo offerendæ.* Amb. in Psal. 119.

[n] Exod. 27. 20, 21.

[o] Exod. 30. 6, 7.

Begin therefore every days work, with *Gods Word* and *Prayer*; and offer up unto God upon the *Altar* of

p Psal. 5. q Rom. 8 p Hos. 13. 2.

of a [p] *contrite* heart, the [q] *groans* of thy Spirit, and the [r] *calves of thy lips*, as thy morning sacrifice, and the *first-fruits* of the day: and as soon as thou awakest, say unto him thus:

A short Soliloquy, when one first wakes in the Morning.

s Psal. 120. 6. t Psal. 67. 1.

MY [s] *soul waiteth upon thee, O Lord, more then the morning Watch watcheth for the Morning.* [t] *O God, therefore be merciful unto me, and bless me, and cause thy face to shine upon me: fill we with thy mercy this morning, so shall I rejoyce and be glad all my days.*

Meditations for the Morning.

Then Meditate.

1. HOw Almighty God can (in the *Resurrection*) as easily *raise up* thy body out of the *grave*, from the *sleep of death*, as he hath this *morning* wakened thee in thy *bed*, out of the sleep of *nature*. At the dawning of which *Resurrection*-day, [u] Christ *shall come to be glorified in his Saints*: and *every one* of the bodies of the *thousands* of his *Saints* (being *fashioned* like unto his *glorious* body) shall [w] *shine as bright as the Sun*. All the Angels shining likewise in their glory: the body of *Christ* surpassing them all in *splendor* and glory: and the *God-head* excelling it. If the rising of one Sun make the morning Sky so *glorious*, what a bright shining and glorious morning will that be, when so many thousand thousands of bodies, far brighter than the *Sun*, shall appear and accompany Christ, as his glorious train, coming to keep his general *Session of Righteousness*, and to [x] judge the wicked *Angels*, and all [y] ungodly *Men?* and let not any transitory profit, pleasure, or vain-glory of this day, cause thee to lose thy part and portion of the eternal bliss and glory of that day, which is properly termed the

u Psal. 90. 14. 2 Thess. 1. 10. Jude 14. Phil. 3. 21. Mat. 13. 6. & 17. 2. w Luke 9. 31.

x Acts 17. 31. 1 Cor. 6. 3. y Jude 15.

[z] *Resur-*

[z] *Resurrection of the just.* Beasts have bodily eyes, to see the *ordinary* light of the day: but endeavour thou with the *eyes of faith*, to foresee the *glorious* light of that *day*.

z Luke 14. 14.

2. That thou knowest not how *near* the evil spirit (which *night and day like a* [a] *roaring Lion, walketh about seeking to devour thee*) was unto thee whilst thou sleepedst, and wast not able to help thy *self*: and that thou knowest not what *mischief* he would have done to thee, had not [b] *God hedged* thee and thine, with his ever-waking *providence*, and guarded thee with his holy and blessed *Angels*.

a 1 Pet. 5. 8. Job 1. 7.

b Job 1. 10. Psal. 121. 4. Psal. 34. 7. & 19. 11. Gen. 32. 1, 2. 2 Reg. 7. 6, 16.

3. If thou hearest the [c] *Cock* crow, remember *Peter* to *imitate* him; and call to mind that *Cock-crowing* sound of the *last Trumpet*, which shall waken thee from the dead. And consider in what case thou art, if it sounded now: and become such, as thou wouldest wish to be then: lest at that day thou wilt wish, that thou hadst never seen this: yea, [d] curse the day of thy natural *birth*, for want of being new born by *spiritual* grace. [e] When the *Cock* crows, the *Thief* despairs of his hope, and gives over his nights enterprise: So the *Devil* ceaseth to tempt or attempt any further, when he hears the devout soul wakening her self with Morning-prayer.

c Luke 22. 61. 62.

d Jer. 2. 14. Job 3. 1. Tit. 3. 5.

e *Gallo canente, suas Latro relinquit insidias, &c.* Amb. Hexam. l. 5. c. 24.

4. Remember that Almighty God is about thy bed, and seeth thy [f] down-lying, and thy up-rising: understandeth thy thoughts, and is acquainted with all thy ways. Remember likewise, that his *Holy Angels*, who guarded and watched over thee all night, do also behold how thou [g] *wakest* and *risest*. Do all things therefore as in the awful *presence of God*, and in the *sight* of his holy *Angels*.

f Psal. 13. 2, 3.

g Gen. 31. 55. and 32. 1, 2. Psal. 91. 5, 11. Acts 12. 11.

5. As thou art putting on thine *apparel*, remember that they were first given as covering of shame, being the filthy effects of sin: and that they are made but of the *offals* and *excrements* of dead beasts. Therefore, whe-

whether thou reſpect the *ſtuff*, or the firſt *inſtitution*, thou haſt ſo little cauſe to be *proud* of them that thou haſt great cauſe to be *humbled* at the ſight and wearing of them: ſeeing the *richeſt apparel* are but *fine* covers of the *fouleſt* ſhame. Meditate rather, that as thine apparel ſerves to *cover* thy ſhame, and to *fence* thy body from cold: ſo thou ſhouldeſt be as careful to cover thy ſoul with that [h] *wedding-garment*, which is the [i] *righteouſneſs* of Chriſt, and (becauſe apprehended by our faith) called the *righteouſneſs of the Saints*: Leſt whilſt we are richly apparelled in the ſight of men, we be not found to walk *naked*, (ſo that all our *filthineſs* be ſeen) in the ſight of *God*. But that with *his righteouſneſs* (as with a *Robe*) we may cover our ſelves from perpetual *ſhame*: and ſhield our ſouls from that fiery cold that will procure internal [k] *weeping and gnaſhing of teeth*. And withal conſider how bleſſed a people were our *Nation*, if every *ſilken ſuit* did cover a ſanctified ſoul. And yet a man would think, that on whom *God* beſtowed moſt of theſe *outward bleſſings*, of them he ſhould receive greateſt inward *thanks*: But if it prove otherwiſe, their reckoning will prove the heavier in the day of their [l] *accounts*.

h Mat. 22. 11.
i Rom. 13. 14. 1 Cor. 1. 30. Phil. 3. 9. Apo. 19. 8. Epa. 4. 21. Apoc. 16. 15.
k Matth. 22. 13.
l Luke 12. 48.

6. Conſider how Gods mercy is [m] renewed unto thee *every morning*, in giving thee (as it were) a new life: and in cauſing the [n] *Sun*, after his unceſſant race, to riſe again to give thee *light*. Let not then his *glorious* light burn in vain; but prevent rather (as often as thou canſt) the *Sun riſing*, to give God *thanks*, and kneeling down at thy bed ſide ſalute him at the *day ſpring* with ſome devout *Antelucanum*, or Morning *Soliloquy*: containing an humble confeſſion of thy ſins, a begging pardon of all thy faults, a thankſgiving for all his benefits, and a craving of his gracious protection to his *Church*, thy *ſelf*, and all that do belong unto thee.

m Lam. 3. 23.
n Pſal. 19. 5.

Brief directions how to read the holy Scriptures once every year over, with eaſe, profit, and reverence.

But for as much that as faith is *the ſoul*, ſo reading and meditating of the *Word* of *God*, are the *Parents* of *Prayer*: Therefore before thou prayeſt in the *morning*, firſt, read a Chapter in the *Word* of *God*: then meditate a while with thy ſelf how many *excellent things* thou canſt remember out of it.

As firſt, what good counſels or exhortations to good works, and to a holy life.

Secondly, what threatnings of judgments againſt ſuch and ſuch a ſin: and what fearful examples of Gods puniſhment or vengeance upon ſuch and ſuch ſinners.

Thirdly, what bleſſings God promiſeth to *Patience*, *Chaſtity*, *Mercy*, *Alms-deeds*, *Zeal* in his ſervice, *Charity*, *Faith*, and *truſt* in God, and ſuch like Chriſtian vertues.

Fourthly, what gracious deliverances God hath wrought: and what ſpecial bleſſings he hath beſtowed upon them, who were his true and zealous ſervants.

Fifthly, apply theſe things to thine own heart, and read not theſe *Chapters* as matters of *Hiſtorical* diſcourſe: but as if they were ſo many *Letters* or *Epiſtles* ſent down from God out of Heaven unto thee: *for whatſoever is written, is written for our learning*, Rom. 15. 4.

Sixthly, read them therefore with that reverence, as if *God* himſelf *ſtood by*, and *ſpake* theſe words unto thee, to excite thee to thoſe *vertues*, to diſſwade thee from thoſe *vices*: aſſuring thy ſelf, that if *ſuch ſins* (as thou readeſt there) be found in *thee* without repentance, the *like plagues* will fall upon thee: but if thou doſt practice the like *piety and vertuous deeds*, the *like bleſſings* ſhall come unto thee and thine.

In a word; apply all that thou readeſt in holy Scripture, to one of theſe two heads chiefly; either to con-

confirm thy *faith*, or to increase thy *repentance*; for as [o] *Sustine & Abstine*, *Bear and forbear* was the Epitome of a good Philosophers life, so *Crede & Resipisce*, *Believe and repent*, is the whole sum of a true Christians profession. One Chapter thus read with *understanding*, and meditated with *application*, will better feed and comfort thy soul, than *five* read and run over without marking their *scope*, or *sense*, or making any use thereof to thine own self. If in this manner thou shalt read three Chapters every day, *one in the morning*, *another at noon*, and the *third at night* (reading so many *Psalms* instead of a Chapter, as our *Church-Liturgy* appoints for Morning or Evening Prayer) thou shalt read over all the *Canonical* [p] Scripture in a *year*, except six Chapters, which thou mayest add to the *task* of the last day of the *year*. The reading of the Bible in *order*, will help thee the better to understand both the *History* and *scope* of the holy *Scripture*. And as for the [q] *Apocrypha*, being but penned by *mans spirit*, thou mayest read them at thy pleasure; but believe them so far as they agree with the *Canonical* Scripture, which is endited by the *Holy Ghost*.

But it may be thou wilt say, that thy business will not admit thee so much time, as to *read every morning a Chapter*, &c. *O man*, remember that thy life is but short, and that *all this business* is but for the use of this *short life*: *but salvation or damnation is everlasting*! Rise up therefore every morning by so *much time* the earlier: defraud thy *foggy flesh* of so much *sleep*, but *rob* not thy *soul* of her *food*, nor God of his service: and serve the *Almighty* duly whilst thou hast *time* and *health*.

o Epicte. ti dili.

p In the Canonical Books of the Old Testament there are 931 Chapters; but distributing the 150. Psalms into 90 parts, thou shalt find but 841. which being added to 260, the number of the Chapters in the New Testament, will amount to 1101. dividing which by three into 365 (the number of the days of the year) there will remain but six, which thou mayest dispose of as is prescribed.

q *Hos viginti duos libros lege; cum Apocryphis vero nihil habeas negotii, tas tantum studiose meditare Scripturas, quas in Ecclesia confidentur legimus; Multo prudentiores te & Reformatiores fuerunt Apostoli & primi Episcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur cum filiis Ecclesiæ non transgrediaris illius terminos. Ac veteris Testamenti (ut dictum est) viginti duos meditare libros.* Cyrillus, Hyerosolymitan. Catechis. 4.

Having

Having thus read thy Chapter, as thou art about to pray, remember, that *God* is a *God of* [q] *holiness*, wherefore he warneth us by repeating so often, [r] *Be ye holy, for I am holy.* And when he *devoured* with a sudden *fire*, *Nadab* and *Abihu* for offering unto him *Incense with* [s] *strange fire*, (like those *now-a-days*, who offer Prayers from hearts fraught with the fire of *lust* and *malice*:) the *Lord* would give no other reason of his *Judgment* but this, [t] *I will be sanctified in them that come near me.* As if he should have said, if I cannot be sanctified *by them*, who are my servants, in serving me with that *holiness* that they should, I will be sanctified *on them*, by confounding them with my just judgments, which their lewdness doth deserve: God therefore cannot abide any wilful uncleanness, or filthiness in them, who serve him: insomuch that he commanded the *Israelites*, that when they were in *Camp* against their enemies, they should dig a *hole* with a *paddle*, and cover their *excrements*: his reason is, [u] *For the Lord thy God walketh in midst of thy Camp, to deliver thee, and to give thee thine enemies before thee; therefore thy Host shall be holy, that he see no filthy thing in thee, and turn away from thee.*

[q] Exod. 28. 36.
[r] Lev. 21. 44. & 19. 2. and 20. 7.
[s] 1 Pet. 2. 5.
[t] Lev. 10. 2.
[t] Ver. 3.
[u] Deut. 23. 13, 14.

If he will have men to be so holy in time of *War* in the *Field*: how much more holiness expecteth he at our hands in time of peace, in our houses? therefore saith *Zophar* in [w] *Job*; *If thou prepare thine heart, and stretch out thine hand towards God to pray: if iniquity be in thy hand, put it far away, and let no wickedness dwell in thy Tabernacle.* For as *Esay* saith; [x] *If there be any uncleanness in our hands*, (that is, *any sin whereof we have not repented*) *though we stretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not hear our prayers.* Therefore before thou prayest, let God see that thy heart is *sorrowful* for thy *sin*: and that thy mind is *resolved* (through the assistance of his *grace*) to amend

[w] Job 11. 13, 14.
[x] Isa. 1. 15.

thy faults. And then having *waſhed* thy ſelf, and *adorned* thy body with *apparel* which beſeemeth thy *calling*, and the *Image* of God, which thou beareſt; *ſhut* thy Chamber door, and kneel down at thy bed ſide, or ſome other convenient place, and in reverent manner lifting up thy *heart*, together with thy *hands* and *eyes*, as in the preſence of God, who ſeeth the *inward intention of thy ſoul*, offer up unto God from the Altar of a contrite heart, thy Prayer as a morning Sacrifice, through the mediation of Chriſt, in theſe or the like words.

A Prayer for the Morning.

O Moſt mighty and glorious God, full of incomprehenſible Power, and Majeſty, whoſe glory
e 1 Kings 8. 27. the very [y] *Heaven* of *Heavens* is not able to contain,
look down from Heaven, upon me thine unworthy
z Pſalm 132. 7. *ſervant*, who here *proſtrate* my ſelf at the [z] *Footſtool* of
a Heb. 4. 16. Dan. 9. 18. thy [a] *Throne of Grace*. But look upon me, O Father,
through the *Merits and Mediation of Jeſus Chriſt*, [b] *thy*
b Mat. 3. 17. *beloved Son, in whom only thou art well pleaſed*. For of
my ſelf I am not worthy to ſtand in thy preſence, or
c Iſa. 6 5. to ſpeak with mine [c] *unclean lips* to ſo holy a God as
d Pſal. 51. 5. thou art. For thou knoweſt that in [d] *ſin I was conceived* and born, and that I have lived ever ſince in iniquity: ſo that I have broken all thy holy *Commandments*,
f Gen. 6. 5. Mat. 15. 19. Mat. 12. 34. Pſal. 140. 1, 2. by ſinful *motions*, unclean [f] *thoughts*, evil *words*, and
wicked *works*: [g] *omitting* many of thoſe duties of Piety which thou requireſt for thy ſervice, and *commit-*
g Dan. 9. 10. Dan. 9. 11. Lev. 26. 14, &c. *ting* many of thoſe vices, which thou (under the penalty of thy diſpleaſure) haſt forbidden.

[Here thou muſt confeſs unto God thy ſecret ſins, which do moſt burden thy Conſcience: with the circumſtances of the time, place, perſon, and manner, how it was committed, ſaying, *But more eſpecially, O Lord, I do here with grief of heart unto thee*, &c.]

And

And for these my sins, O Lord, I stand here guilty of the *curse*, with [h] all the miseries of this life, and everlasting *torments in* [i] *hell fire*, when this wretched life is ended, if thou shouldest deal with me according to my deserts. Yea Lord, I confess that it is [k] *thy mercy which endureth for ever, and thy compassion which never fails*: that is the cause that I have not been long ago *consumed*. [l] *But with thee, O Lord, there is mercy and plenteous redemption*. In the [m] *multitude* therefore *of thy mercies, and confidence in Christs merits*, I entreat thy *divine Majesty*, that thou wouldest [n] *not enter into judgment with thy servant, neither be extream to mark what I have hitherto done amiss*: for if thou dost, then *no flesh can be justified in thy sight*; nor any living stand in thy presence. But be thou merciful unto me, and [o] *wash away all the uncleanness of my sin*; with the merits of that precious *Blood* which *Jesus Christ* hath shed for me. And seeing that he hath born the *burden* of that [p] *curse*, which was due for my transgressions: O Lord, deliver me from my *sins*, and from all those *judgments* which hang over my head, as due unto me for them: and separate them [q] *as far from thy presence, as the East is from the West*: bury them in the *burial of Christ*, that they may never have power to [r] rise up against me, to shame me in this *life*, or to *condemn* me in the world which is to come. And I beseech thee, O Lord, not only to wash away my sins with the *Blood* of thine immaculate [s] *Lamb*, but also to [t] purge my *heart* by thy holy *Spirit*, from the dross of my natural corruptions; that I may feel thy [u] *Spirit* more and more *killing* my *sin*, in the *power* and *practice* thereof: so that I may with more freedom of *mind*, and liberty of *will* [w] serve thee the *everlasting God in righteousness and holiness* this day. And give me grace, that by the direction and assistance of the same thy holy *Spirit*, I may persevere, to be thy *faithful* and *unfeigned* servant unto my lives [x] end: that when this *mortal* life is ended,

h Deut. 27. 26. Dan 9. 11. Gal. 3. 10.
i 2 Esd. 6. 13.
k Lam. 3. 22.
l Psalm 130. 4.
m Psalm 5. 7. Psalm 13 5.
n Psalm 143. 2.
o Ezek. 36. 25. 1 John 1. 9.
p Gal. 3. 13.
q Psalm 103. 10.
r Col. 2. 13, 15. Ephes. 2. 5, 6.
s John 1. 29.
t Psalm 51. 7, 10.
u Gal. 4. 24, 25.
w Luke 1. 73, 75.
x Mat. 24. 13.

ded, I maybe made a partaker of *immortality*, and everlasting *happiness* in thy heavenly Kingdom. In the mean time, O Lord, whilst it is thy blessed will and pleasure, that I may continue to spend and end that *small number* and remnant of days, which thou hast appointed for me to live in this *vale* of misery; [y] *Teach me so to number my days, that I may apply my heart unto wisdom*; and as thou dost add days unto my life, so, good Lord, I beseech thee, add *repentance and amendment* to my days; that as I grow in *years*, so I may increase in *grace*, and favour with thee, and all thy people. And to this end, give unto me a supply of all those graces, which thou knowest to be *wanting* in me, and *necessary* for me, with an increase of all those good gifts, wherewith thou hast already endowed me: that so I may be the better *inabled* to lead such a *godly life, and honest conversation*: as that thy Name may thereby be glorified, *others* may take good example by me, and my soul may more chearfully feed on the [z] *peace* of a *good Conscience*, and be more repleniſhed with the *joy* of the *Holy Ghost*, And here, O Lord, according to my bounden duty, I give thee most humble and hearty *thanks* for all those blessings, which of thy goodness thou hast bestowed upon me. And namely, for that thou hast of thy free love, according to thine eternal [a] *purpose elected me before the foundation of the world* was laid, unto *salvation* in *Jesus Christ*: for that thou hast created me after thine [b] *own image*, and hast begun to restore that in me which was lost in our first Parents: for that thou hast effectually called me by the [c] working of thy Spirit, in the [d] *Preaching* of thy Gospel, and the receiving of the *Sacraments*, to the knowledge of thy saving grace and [e] obedience of thy blessed will: for that thou hast bought and *redeemed* me with the blood of thine *only begotten Son*, from

y Psal. 90. 11.

z Rom. 14. 17.

a Ephes. 1. 4. Matt. 25. 34.

b Gen. 9. 6. Ephes. 4. 24. Col. 3. 10.

c Rom. 8. 28.

d Matth. 22. 3. Rom. 1. 16. Rom. 16. 25. 26

e 1 Pet. 2. 18, 19. Apoc. 5. 9.

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the torments of *Hell*, and thrall of *Satan*: for that thou haſt by [f] *faith* in *Chriſt*, *freely juſtified me*, who am *by nature the child of wrath*: for that thou haſt in good meaſure [g] *ſanctified* me by thy holy Spirit, and given me ſo large a time to repent, together with the means of repentance? I thank thee likewiſe, good Lord, for my *life*, *health*, *wealth*, *food*, *rayment*, *peace*, *proſperity*, and *plenty*, and for that thou haſt *preſerved* me *this night* from all perils and dangers of *body* and *ſoul*, and haſt brought me ſafe to the beginning of this day. And as thou haſt now wakened my *body* from *ſleep*, ſo I beſeech thee waken my *ſoul from ſin*, and carnal ſecurity: and as thou haſt cauſed the [h] *light* of the *day to ſhine* in my bodily *eyes*, ſo, good Lord cauſe the light of thy *Word*, and holy Spirit to *illuminate my heart*, and give me grace as one of thy [i] *children of light*, to walk in all holy obedience before thy face this day; and that I may [k] *endeavour to keep faith and a clear conſcience towards thee, and towards all men*, in all my thoughts, words, and dealings. And ſo good Lord, bleſs all my *ſtudies* and *actions*, which I ſhall take in hand this day, as that they may tend to *thy glory*, the *good* of others, and the *comfort* of mine own ſoul and conſcience, in that day when I ſhall make my final *accounts* unto thee for them. O my God, keep thy ſervant that I do no evil unto any man this day; and let it be thy bleſſed will, not to ſuffer the [l] *Devil*, nor his wicked *angels*, nor any of his evil *members*, or my malicious *enemies* to have any power to do me any hurt or violence: But let the *eye* of thy holy *providence watch* over me for *good*, *and not for evil*; and command thy [m] *holy Angels to pitch their Tents round about me*, for my defence and ſafety in my going out, and coming in, as thou haſt [n] promiſed they ſhould do about them that fear thy name. For, [o] *into thy hands, O Father, I do here commend my ſoul and body, my actions*, and all that ever I have, to be guided, defended,

f Rom. 3. 28. Gal. 2. 16. Eph. 1. 3. g 1 Cor. 6. 11. 1 Pet. 1. 2. 2 Pet. 3. 9.

h Epheſ. 5. 13.

i Luke 16. 8. Phil. 2. 15. k Acts 24. 16.

l Zach. 3. 2.

m Pſal. 34. 7.

n Pſal. 91. 11.

o Pſ. 31. 5 Luke 23. 46.

and protected by thee: being assured, that whatsoever thou takest into thy custody, cannot perish, nor suffer any hurt or harm. And if I at any time this day shall through *frailty forget thee*, yet Lord, I beseech thee do thou [p] *in mercy remember me*. And I pray not unto thee, *O Father*, for my self alone, but I beseech thee also be merciful unto thy whole *Church*, and chosen people, wheresoever they live upon the face of the earth. Defend them from the rage and tyranny of the *Devil*, the *World*, and *Antichrist*: Give thy Gospel a free and joyful passage through the world, for the conversion of those who belong to thine *Election* and *Kingdom*.

p Neh. 13. 31.

[q] Bless the *Churches* and *Kingdoms* (wherein we live) with the continuance of [r] Peace, Justice, and true Religion: [s] Defend the *Kings Majesty* from all his enemies, and grant him a long life, in health and all happiness, to reign over us. Bless our gracious Queen *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth*, and her Princely issue. Increase in them all *heroical gifts and spiritual graces*, which may make them fit for those places, for which thou hast *ordained* them, direct all the *Nobility*, *Bishops*, *Ministers*, and *Magistrates* of this Church and Commonwealth, to govern the Commons in *true Religion*, *Justice*, *Obedience*, and *Tranquility*. Be merciful unto all the *Brethren* which fear thee, and call upon thy *name*. And *comfort* as many among them as are [t] *sick*, and comfortless in *body* or *mind*: especially be favourable to all such as suffer any trouble or [u] persecution for the testimony of thy truth and holy *Gospel*: And give them a gracious [w] *deliverance* out of all their troubles, which way it shall seem best to thy wisdom, for the glory of thy [x] *name*, the further enlarging of the *truth*, and the more ample increase of their own comfort and consolation. Hasten thy coming, O blessed *Saviour*, and end these sinful days. And give me grace, that like a [y] *wise Virgin*, I may be prepared with *Oyl* in my *Lamp*,

q Psal. 51. 18. 19
r Isa. 39. 8.
s Psal. 72 1-5. 2 Tim. 2. 2. Hist. 6. 10. 1 Tim. 2. 2.
t James 5. 15.
u Heb. 11. 36.
w 1 Cor. 10. 13.
x 2 Tim. 2. 9. 2 Cor. 1. 6, &c.
y Mat. 25 1, 2. &c.

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to meet thee the ſweet *Bridegroom* of my ſoul at thy coming, whether it be by the day of *death* or of *Judgment*: and then, Lord Jeſus come when thou wilt, *even Lord Jeſus come quickly*. Theſe and all other graces which thou knoweſt needful and neceſſary for me this day and evermore, I humbly beg and crave at thy hands, *O Father*, giving thee thy glory, in that form of Prayer which Chriſt himſelf hath taught me to ſay unto thee; *Our Father which art in Heaven, hallowed be thy Name*, &c.

Meditations to ſtir us up to Morning Prayer.

IF when thou art about to pray, Satan ſhall ſuggeſt that thy prayers are too long, and that therefore it were better either to *omit* Prayers, or elſe to cut them ſhorter: meditate that prayer is thy *ſpiritual ſacrifice*, [z] *wherewith God is well pleaſed*, and therefore it is ſo diſpleaſing to the Devil, and ſo irkſome to thy fleſh. Bend therefore thy *Affections* (will they, nill they) to ſo holy an exerciſe; aſſuring thy ſelf that it doth by ſo much the more pleaſe *God*, by how much the more it is unpleaſing to thy *fleſh*. z Heb. 13. 15, 16.

2. Forget not how the *Holy Ghoſt* puts it down as a *ſpecial note* of Reprobates, [a] *they call not upon the Lord*; [b] *they call not upon God*. And when [c] *Eliphaz* ſuppoſed that *Job* had caſt *off the fear of God*, and that *God had caſt Job out of his favour*, he charged him that he reſtrained *prayer before God*; making that a ſure note of the *one*, and a ſufficient cauſe of the other. On the other ſide, that *God* hath promiſed, that [d] *whoſoever ſhall call on his name ſhall be ſaved*. It is certain, that he who maketh no conſcience of the duty of *Prayer*, hath no grace of the *Holy Spirit* in him. For the [e] *Spirit* of *Grace*, and of *Prayer*, are one; and therefore *Grace* and *Prayer* go together. But he that can from a *penitent heart* (morning and evening) pray unto God, a Pſal. 14. 4. b Pſal. 53. 3. c Job 15. 4. d Rom. 10. 13. 13. e Zach. 12. 10.

it is ſure that he hath his *meaſure* of *grace* in this *world*, and he ſhall have his *portion* of *glory* in the life which is to come.

3. Remember, that as *loathing* of meat, and *painfulneſs* of ſpeaking are two *Symptomes* of a ſick body, ſo *irkſomneſs* of praying when thou talkeſt with God, and careleſneſs of hearing when God by his *Word* ſpeaks unto thee, are two ſure ſigns of a ſick ſoul.

4. Call to mind the zealous Devotions of the Chriſtians in the *Primitive Churches*, who ſpent many whole nights and vigils in *watching* and *praying* for the forgiveneſs of their *ſins*, and that they might be found ready at the coming of Chriſt: And how that *David* was not content *to pray at* [f] *Morning*, *at Evening*, and at *Noon*, but he would alſo [g] *riſe up at midnight to pray unto God*, And if Chriſt did chide his Diſciples, becauſe they would not [h] watch with him one hour in *praying*, what chiding doſt thou deſerve who thinkeſt it too long to continue in prayer but one quarter of an hour? If thou haſt ſpent divers hours in ſeeing a vain *Maſque* or *Play*, yea whole days and nights in *carding* and *dicing*, to pleaſe the *fleſh*, be aſhamed to think a Prayer of a quarter of an hour long, to be too long an exerciſe for the ſervice of God.

f Pſal. 55. 16, 17.
g Pſal. 119. 62.
h Mat. 26 40.

5. Conſider, that if the *Papiſts* in their blind ſuperſtition, do in an *unknown*, and therefore [i] *unedifying* Tongue (fit only for the Children of [k] *myſtical Babylon*) *mutter* over upon their [l] *Beads*, every Morning and Evening ſo many ſcores of *Ave-Maries*, *Pater-Noſters*, and idolatrous Prayers; how ſhall they in their *ſuperſtitious* Devotion, riſe up in judgment againſt thee, profeſſing thy ſelf to be a true worſhipper of Chriſt? If that thou thinkeſt theſe Prayers to be too long a task, being ſhorter for quantity than theirs, but far more profitable for quality, tending only to Gods glory, and thy good; and ſo compiled of Scripture-phraſe, as that thou mayeſt ſpeak to God, as well in his

i 1 Cor. 14, 15. and 10. 26, 17.
k Gen. 11. 7, 9. Apoc. 17. 5
l A ſuperſtition. *Quiſſis inſertis numerant ſua murmura baccis.* Mant. Alph. l. 4.

his own holy words, as in thine own native language. Be ashamed that Papists in their *superstitious* worshipping of *creatures*, should shew themselves more devout than thou, in the *sincere* worshipping of the true [m] and only God. And indeed, a Prayer in private devotion should be *one* [n] *continued speech*, rather than many broken fragments.

6. Lastly, when such thoughts come into thy head, either to keep thee from *prayer*, or to *distract* thee in praying: remember that those are are the [o] *Fowls* which the *evil one* sends to devour the *good seed*, and the carkasses of thy *Spiritual Sacrifices*; but endeavour with [p] *Abraham to drive them away*. Yet notwithstanding, if thou perceivest at some times that thy spirits are *dull*, and thy mind not apt for *Prayer*, and holy Devotion, strive not too much for that time, but *humbling* thy self at the sence of thine infirmity and dulness, knowing that God accepteth the [q] willing mind, (though it be oppressed with the *heaviness of the flesh*) endeavour the next time to recompence this dulness by *redoubling* thy zeal, and for the time present commend thy soul to God, in this, or the like short Prayer.

[m] John 17. 3.

[n] *Vox continuata, non concisa, & rupta, at battologia vitetur.* Perkins de unic. ration. conci. c. 10.

[o] Mat. 13. 4, 19.

[p] Gen. 25. 11.

[q] Mat. 26. 41. 2 Cor. 8. 12.

Another short Morning Prayer.

O Most gracious GOD, and merciful FATHER, I thine unworthy Servant, do here acknowledge, that as I have been *born in sin*, so I have lived in *iniquity*, and broken every one of thy Commandments, in thought, word, and deed, following the desires of mine own will, and *lusts* of my flesh, not caring to be governed by thy holy Word and Spirit; and therefore I have justly deserved all *shame* and *misery* in this life, and everlasting *condemnation* in *Hell fire*, if thou shouldest but deal with me according to thy *Justice* and my *deserts*. Wherefore, O heavenly *Father*, I beseech

seech thee (for thy Son *Jesus Christ* his sake, and for the merits of that bitter *death* and *bloody* Passion, which I believe that *he* hath suffered for *me*) that thou wouldest pardon and forgive unto me all my *sins*, and deliver me from the *shame* and *vengeance* which is due to me for them. And send thy holy *Spirit* into my heart, which may assure me that thou art my *Father*, and that I am thy *child*, and that thou lovest me with an unchangeable love; and let the same thy *good Spirit* lead me in thy *truth*, and *crucifie* in me more and more all worldly and carnal *lusts*, that my sins may more and more *die* in me, and that I may serve thee in *unfeigned* righteousness and holiness this day, and all the days of my life: that when this mortal life is ended, I may (through thy mercy in *Christ*) be made a partaker of everlasting *glory* in thy heavenly Kingdom. And here, *O Lord*, from the bottom of my heart, I thank thee for all thy blessings which thou hast bestowed upon my soul and body; for *electing* me in thy *love*, *redeeming* me by thy *Son*, *Sanctifying* me by thy *Spirit*, and *preserving* me from my *youth up*, until this *present day* and hour, by thy most gracious *providence*.

I thank thee more especially for that thou hast defended me this night from all perils and dangers, and hast brought me safe to the beginning of this day. And now (good Lord) I beseech thee, keep me this day from all evil that may hurt me, and from falling to any *gross* sin that should offend thee. Set thy fear before mine eyes, and let thy Spirit so rule my heart, that all that I shall *think*, *do*, or *speak* this day, may tend to thy glory, the good of others, and the peace of mine own conscience. And to this end, I commend my *self*, and all my ways and actions, together with all that do belong unto me, unto thy *gracious direction* and *protection*; praying thee to keep both them and me from all *evil*, and to give a blessing to all our honest labours

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and endeavours. Defend thy whole Church from the tyranny of the whole world, and Antichrist. Preserve our gracious *King* from all conspiracies and treasons; grant him a long and prosperous Reign over us. Bless our gracious Queen *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth*, and her Princely Issue: endue them with thy grace, and defend them from all evil. Bless all our *Ministers* and *Magistrates* with those graces and gifts which thou know'st necessary for their places. Be favourable to all that fear thee, and tremble at thy Judgments: comfort all those that are sick and comfortless. Lord keep me in a continual readiness, by faith and repentance, for thy last end; that whether I live or die, I may be found thine own, to thine eternal *glory*, and mine everlasting *salvation*: through Jesus Christ my only Saviour. In whose blessed name I beg these mercies at thy hand, and give unto thee thy praise and glory, in that Prayer which he hath sanctified with his own lips, saying, *Our Father*, &c.

Further Meditations to stir us up to Prayer in the Morning.

THink not any *business* or *haste* (though never so *great*) a sufficient *excuse* to omit Prayer in the Morning, but meditate,

1. That the *greater* thy business is, by so much the more need thou hast to pray for *Gods good speed* and *blessing* thereon; seeing it is certain that *nothing can prosper without his blessing*.

2. That many a man when he thought himself *surest*, hath been *soonest* crossed, so mayest thou.

3. That many a man hath gone *out* of his door, and never come in again. Many a man who rose well and lively in the morning, hath been seen a dead man e're night. So may it befal thee; and if thou be so careful

r *Quem dies vidit veniens super bum,*

Hunc dies vidit fugiens jacentem. Senec. *Nescis quid vesper serus vehat.*

(before

(before thou goest abroad) to drink, to fence thy body from ill *airs*, how much more careful should'st thou be to *pray*, to preserve thy soul from evil temptations?

4. That the time spent in prayer never *hindereth*, but *furthereth* and *prospereth* a mans journey and business.

5. That in going abroad into the *world* thou goest into a *Forest* full of unknown dangers; where thou shalt meet many *bryars* to tear thy *good name*; many *snares* to trap thy *life*, and many *Hunters* to devour thy soul. It is a field of pleasant *grass*, but full of poisonous *Serpents*. Adventure not *therefore* to go *naked* amongst these *bryars*, till thou hast prayed *Christ* to *cloath* thee with his *righteousness*, nor to pass through these *snares* and *ambushments*, till thou hast prayed for Gods *providence* to be thy guide; nor to walk *bare-foot* thorow this *snaky* field, till having thy *feet shod with the preparation of the Gospel of peace*, thou hast prayed to have still the *brazen Serpent* in the eyes of thy *faith*, that so if thou comest not home *holier*, thou mayest be sure not to return *worse* than when thou wentest out of door.

Therefore though thy haste be never so much, or thy *business* never so great, yet go not about it, nor out of thy doors, till thou hast at least used this or that short Prayer.

A Brief Prayer for the Morning.

O Merciful Father, for Jesus Christ his sake, I beseech thee forgive me all my known and secret sins, which in thought, word, or deed, I have committed against thy Divine Majesty, and deliver me from all those *judgments* which are due unto me for them; and *sanctifie* my heart with thy holy *Spirit*, that I may henceforth lead a more godly and Religious life. And here (O Lord) I praise thy holy name, for that thou hast refreshed me this night with moderate sleep and rest.

rest. I beseech thee likewise defend me this day from all perils and dangers of body and soul. And to this end I commend my self and all my actions, unto thy blessed protection and government: beseeching thee, that whether I live or die, I may live and die to thy glory, and the salvation of my poor soul, which thou hast bought with thy precious blood. Bless me therefore, O Lord, in my *going out*, and *coming in*; and grant that whatsoever I shall *think*, *speak*, or *take in hand* this day, may tend to the *glory* of thy name, the good of others, and the comfort of mine own conscience, when I shall come to make before thee my last accounts. Grant this, O heavenly Father, for *Jesus Christ* thy Sons sake: In whose blessed Name I give thee thy *glory*, and beg at thy hands all other graces, which thou seest to be needful for me this day and ever, in that Prayer which *Christ* himself hath taught me, saying, *Our Father which art in heaven*, &c.

Meditations, directing a Christian how he may walk all the day with God, like Enoch.

HAving thus begun, keep *all the day after* as diligent a *watch* as thou canst, over all thy [r] *thoughts*, *words*, and *actions*, which thou mayest easily do by craving the assistance of Gods *Holy Spirit*, and observing these few rules. [r] Rom. 16. 18. Phil. 2. 3. Prov. 27. 2.

First for thy Thoughts.

1. BE [t] careful to suppress every sin in the first motion. Dash [u] *Babylons Children* (whilst they are *young*) against the *stones*. Tread (betimes) the [w] *Cockatrice* Egge, lest it break out into a *Serpent*. Let sin be to thy heart a stranger, not a home-dweller. Take heed of falling oft into the same sin, lest the *custom of sinning* [x] *take away the conscience of sin*, and then [t] Ephes. 4. 23. [u] Matth. 5. 18, 19. [w] Isa. 59. 5. 1 Sam. 13. 4. [x] *Qui conscien-*

tiæ curam abjiciunt, nec homines reverentur nec Deum.

shalt

ſhalt thou, *wax ſo impudently wicked*, that *thou wilt* neither *fear God*, nor *reverence man*.

2. Suffer not thy *mind* to feed it ſelf upon any [y] *imagination* which is either *impoſſible* for thee to do, or *unprofitable* if it be done, but rather think of the worlds *vanity*, to contemn it; of *death*, to expect it; of *judgment*, to avoid it; of *hell* to eſcape it; and of *heaven* to deſire it.

y Zach. 8. 17.

3. Deſire not to *fulfil* thy mind in all things, but learn to deny thy ſelf *thoſe* deſires (though never ſo pleaſing to thy nature) which being attained, will draw either *ſcandal* on thy *Religion*, or *hatred* to thy *Perſon*. Conſider in every thing the *end*, before thou attempt the *Action*.

4. Labour daily more and more to ſee thine own *miſery* through *unbelief*, *ſelf-love*, and *wilful breaches of Gods Law*; and the *neceſſity* of *Gods mercy*, through the merits of *Chriſts Paſſion*, to be ſuch; that if thou wert demanded, *What is the vileſt creature upon earth?* thy conſcience may anſwer, *mine own ſelf by reaſon of my great ſins*: and that if on the other ſide thou wert asked, *What thou eſteemeſt to be the moſt precious thing in the world?* thy heart might anſwer, *one drop of Chriſts blood to waſh away my ſins*. And as thou tendereſt the ſalvation of thy ſoul, live not in any *wilful filthineſs*: For true *faith*, and the *purpoſe of ſinning* can never ſtand together.

5. Approve thy ſelf to be a true ſervant of Chriſt, not only in thy *general* calling, as in the frequent uſe of the *Word* and *Sacraments*, but alſo in thy *particular*, in making conſcience to eſchew every *known ſin*, and to obey *God* in every one of his Commandments, like [z] *Joſias*, who *turned to God with all his heart, according to all the Law of Moſes*: and [a] *Zachary* and *Elizabeth who walked in all the Commandments of God without reproof*. But if at any time through frailty thou ſlippeſt into any ſin, lie not in it, but ſpeedily riſe out of it by

z 2 Kings 23. 25.
a Luke 1. 6.

un-

unfeigned repentance; praying for pardon till thy *conscience* be pacified, thy *hatred of sin* encreased, and thy *purpose of amendment* confirmed.

6. Beware of affecting *popularity* by adulation; the end never proves good. And though attained by *due deserts*, yet manage it wisely lest it prove more dangerous than contempt. For States desire but to keep down whom they *contemn* for their unworthiness; but to *cut off* whom they *envy* for their *greatness*. He therefore is truly prudent who (considering the premises) neither *affecteth*, nor *neglecteth* popularity. But in any wise take heed of harbouring a [b] *discontented mind*; for it may work thee more *woe* than thou art *aware* of. It is a *special mercy*, in the multitude of so *many blessings* as thou dost enjoy, to have *some crosses*. God gives thee *many blessings*, lest through want (being his child) thou shouldest *despair*: And he sends thee some crosses, lest by *too much* prosperity (playing the fool) thou shouldest presume. Many who have mounted to great dignities, would have contented themselves with [c] *meaner*, had they known their [d] great *dangers*: affect therefore *competency* rather than *eminency*. And in all thy *will* have ever an eye to Gods *will*, lest thy *self-action* turn to thine *own destruction*. Happy the man who in this short life is least known of the world, so that he doth truly know God and himself! Whatsoever *cross* therefore thou hast to *discontent* thee, remember, that it is *less* than thy *sins* have *deserved*. Count therefore Christ thy chiefest joy, and sin thy greatest grief: Esteem no want to the want of *Grace*, nor any loss to the loss of *Gods favour*: and then the discontentment for *outward means* shall the less perplex thine *inward* mind. And as oft as Satan shall offer any motion of discontentment to thy mind, remember St. *Paul's* admonition, * *We brought nothing*

b *Socrates in forum egressus quam multis ego (inquit) non egeo. Non ejus ergo pauper, qui caret, sed qui eget.*

c *Dimidium plus tote, Hesiod. 4 Feriunt summos fulmina montes, Horat. Tangunt magnos tristia fata Deos. Ovid. Λάθε βιώσας. Qui notus nimis omnibus, ignotus moritur sibi. Senec.*

* 1 Tim. 6. 7, 8, 9.

Insanire damnandi sunt qui tam multa tam anxie congerunt, quam sit tam paucis opus Vivere.

into

into the world, and it is certain that we can carry nothing out. And having food and rayment, let us be therewith content; but they that will be rich fall into tentation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. Pray therefore with wise *Agur*, [f] *O Lord, give me neither poverty nor riches; feed me with food convenient for me, lest I be too full and deny thee, and say, who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.*

f Prov. 30. 8, 9. *Vivitur exiguo melius.* Claud.

7. Bestow no more thought upon *worldly things* then thou needs must, for the *discharge* of thy *place*, and the [g] maintenance of thy *estate*; but still let thy care be greater for [h] *heavenly* than *earthly* things, and be more grieved for a [i] *dishonour* done to *God*, than for an *injury* offered to thy self; but if any private injury be offered unto thee, *bear* it as a Christian, with *patience*. Never was an innocent man wronged, but if he patiently bore his cross he [k] *overcame* in the end. But thy good name in the mean while is *wounded*; bear that also with *patience*. For he that at the last day will give thy *body* a resurrection, will as sure, in his good *time*, grant a *resurrection* to thy *good name*. If *impatiently* thou fretteſt and vexeſt at thy wrongs, the hurt which thou doſt *thy self*, is more than that which thine *enemy* can do unto thee. Neither canſt thou more rejoyce him, than to hear, *that it throughly vexeth thee*. But if thou canſt ſhew *patience* on *earth*, *God* will ſhew *himself* juſt from *heaven*. Pray for him; for if thou be a *good man* thy ſelf, thou canſt not but *rejoyce* if thou ſhouldeſt ſee thy worſt *enemy* to become a *good man* too. But if he ſtill *continueth* in his malice, and increaſeth in his *miſchief*, give thou thy ſelf unto prayer, committing thy *ſelf*, and commending thy *cauſe* unto the *righteous Judge* of heaven and earth, ſaying with [l] *Jeremy, O Lord of hoſts that judgeth righteouſly, and tries the reins and the heart: vengeance is thine, and unto thee I opened my cauſe.* In the mean while *wait* (with

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m Neverbis quod jeiis oftentes, ſed rebus te oſtende ſcire.

n Pſal. 40. 18.

9. Eſteem no ſin *little*, for the *curſe* of God is due to the leaſt, and the leaſt would have damned thee, had not the Son of God *died* for thee. Bewail therefore the *miſery* of thine own eſtate; and as occaſion is miniſtred, [o] *mourn* for the *iniquity of the time*. Pray to God to *amend it*, and be not thou one o. them that make it worſe.

o Ezek. 9. 4. Pſal. 69. 9. M r. 3. 5.

10. Laſtly, think often of the [p] *ſhortneſs* of *thy life*, and certainty of *death*; and wiſh rather a *good life*, than a long. For as one day of *mans life* is to be preferred before the *longeſt age* of a *Stag* or a *Raven*, ſo one day ſpent *religiouſly*, is to be higher valued, than a mans [q] *whole life* that is conſumed in prophaneneſs.

p Heu irgiunt ſramo non remorante dies. Pſal. 90. 9, 10, 11.

Caſt over therefore, once every day, the number of thy days, by ſubſtracting thoſe that are paſt (as being vaniſhed like yeſter-nights dream) *contracting* them that are to come (ſith the one half muſt be ſlept out, the reſt made uncomfortable, by the troubles of the *World*, thine own ſickneſs, and the death of friends) counting [r] only the *preſent day* thine, which ſpend as if thou wert to ſpend no more.

Non quam diu, ſed quam bene.

q Fuit, non vixit, Sen.

Non refert quanta ſit vitæ diuturnitas, ſed qualis ſit adminiſtratio.

Vives. *Tota vita dies unus, nè mirum ſit homines non exſatiari iiſdem toties redeuntibus.*

r *Non poteſt præſentem diem recte vivere, qui ſe non eam quaſi ultimam victurum eſſe cogitat.*

into the world, and it is certain that we can carry nothing out. And having food and rayment, let us be therewith content; but they that will be rich fall into tentation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. Pray therefore with wise *Agur*, [f] *O Lord, give me neither poverty nor riches; feed me with food convenient for me, lest I be too full and deny thee, and say, who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.*

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m *Ne verbis quod scis ostentes, sed rebus te ostende scire.*

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9. Esteem no sin *little*, for the *curse* of God is due to the least, and the least would have damned thee, had not the Son of God *died* for thee. Bewail therefore the *misery* of thine own estate; and as occasion is ministred, [o] *mourn* for the *iniquity of the time*. Pray to God to *amend it*, and be not thou one of them that make it worse.

o Ezek. 9. 4. Psal. 69. 9.

10. Lastly, think often of the [p] *shortness* of *thy life*, and certainty of *death*; and wish rather a *good life*, than a long. For as one day of *mans life* is to be preferred before the *longest age* of a *Stag* or a *Raven*, so one day spent *religiously*, is to be higher valued, than a mans [q] *whole life* that is consumed in prophaneness.

Cast over therefore, once every day, the number of thy days, by substracting those that are past (as being vanished like yester-nights dream) *contracting* them that are to come (sith the one half must be slept out, the rest made uncomfortable, by the troubles of the *World*, thine own sickness, and the death of friends) counting [r] only the *present day* thine, which spend as if thou wert to spend no more.

Mor. 3. 5.

p *Heu fugiunt fræno non remorante dies.* Psal. 90. 9, 10, 11. *Non quam diu, sed quam bene.*

q *Fuit, non vixit,* Sen. *Non refert quanta sit vitæ diuturnitas, sed qualis sit administratio.*

Vives. *Tota vita dies unus, nè mirum sit homines non exsatiari iisdem toties redeuntibus.*

r *Non potest præsentem diem recte vivere, qui se non eam quasi ultimam victurum esse cogitat.*

Secondly for thy Words.

1. REmember that thou must answer for every [s] *idle word*; that in [t] *multiloquy*, the wisest man shall overshoot himself. Avoid therefore all *tedious and idle* talk, whereof seldom ariseth *comfort*, many times *repentance*; especially beware of rash answers, when the tongue out-runs the mind. The word was thine whilst thou kepst it in; it is [u] *anothers* as soon as it is out. O the shame, when a mans own tongue shall be produced in witness, to the confusion of his own face.

Let then thy words be few, but advised: forethink whether that which thou art to speak, be [w] fit to be spoken: affirm no more, than what thou knowest to be true; and be rather [x] silent, than to speak to an ill, or to no purpose.

2. Let thy heart and tongue ever go together in honesty and truth: hate [y] dissembling and lying in *another*, detest it in thy self, or God will detest thee for it; for he *hateth a lyar*, *and his father the Devil alike*. And if once thou be discovered to make *no conscience* of lying, no man will believe thee when thou speakest a truth: but if thou lovest truth, more credit will be given to thy *word* than to a *lyars oath*. Great is the possession which *Satan* hath in those, who are so accustomed to *lying*, that they will lye though they get nothing by it themselves, nor are not compelled to it by others. Let not thine anger remain, when thou seest the cause removed; and ever distinguish 'twixt him that offendeth of [z] infirmity (or against his will) and him who [a] offendeth maliciously, and of set purpose; let the one have pity, the other justice.

3. Keep thy speech as clean from all *obscenity*, as

s Mat. 12. 16. t Prov. 17. 17. and 10. 19. *Dixisse sæpe pœnituit, tacuisse vero nunquam.* u *Nescit vox missa reverti. Quam periculosum illud lingua quo vadis.* w *Nescit pœnitenda loqui, qui proferenda prius suo tradidit examini,* Cassiod. l. 10. Ep. 4. x James 1. 19. *consul ius est tacere, quam inepte loqui* y 1 Pet. 2. 1. Psal. 3. 2. *Si mendacem te norint, nemo tibi credet, etiamsi affirmes verissima,* Arist. z *Odi tanquam amaturus.* t Prov. 6. 30. Acts 3. 17. 1 Tim. 1. 13. a Psal. 59. 3. 5. Psal. 101. 7.

thou

thou wouldest thy meat from *poyson*; and let thy talk be [b] *gracious*, that he that hears thee may grow *better* by thee; and be ever more *earnest* when thou [c] speakest of *Religion*, than when thou speakest of *worldly matters*.

If thou perceivest that thou hast erred, *persevere* not in thine error: rejoyce to find the truth, and magnifie it. Study therefore three *things* especially; to *understand well*, to *say well*, and to *do well*.

And when thou meetest with *Gods children*, be sure to make some holy advantage [d] by them; learn of them all the good that thou canst, and communicate with them all the good things that thou knowest. The more good thou teachest others, the more will God still [e] minister unto thee. For, as the *gifts of men*, by much using, do *perish* and *decrease*, so the *gifts of God*, by much using, do the more *grow* and *increase*; [f] like the *Widows* pitcher of oyl, which the more it poured to fill other vessels, the more it was still replenish'd in it self.

4. Beware that thou believe not all that is told you, and that you tell not [g] all that you hear; for if you do, you shall not long enjoy true friends, nor ever want great troubles. Therefore in accusations be first assured of the truth, then censure. And as thou tenderest the reputation of an honest heart, never let malice in hatred make thee to reveal that which love in friendship bound thee a long time to conceal. But for fear of such after-claps observe two things.

First, though thou hast many acquaintance, yet make not any thy familiar friend, but he that truly [h] fears God: such a one thou never needest to fear: for though you should in some particulars fall out, yet *Christian-love*, the main ground of your *friendship* will never fall away, and the fear of God will never suffer him to do thee any villany.

b Eph. 4. 29. Psal. 1. 2. Prov. 31. 26. *Pii est alios reddere pios.*

c Psal. 139. 21. Psal. 69. 9.

d *Si verum audias, silentio protinus reverere, illique tanquam divinæ rei assurgito.*

e Mat. 4. 24, 25.

f 2 Reg. 4. 2.

g Eccles. 3. 7. Luke 2. 19. *Arcanum tibi creditum fidelius custodi quam depositam pecuniam*

h *Vera amicitia tantummodo est inter bonos. Mali nec inter se amici sunt, nec cum bonis.*

Secondly,[i] do nothing in the ſight of a civil friend, for which thou canſt not be ſafe, unleſs it be concealed: nor any thing for which (if *juſt cauſe* be offered) thou needeſt fear him, if he prove thine *unjuſt enemy*. If thou haſt done any thing amiſs, ask God forgiveneſs, and perſwade [k] thy ſelf, rather than thy *friend*, to keep thine *own* counſel: for be aſſured, that what *friendſhip* ſoever is grounded upon any other *cauſe* than *true Religion*, if ever that cauſe fail, the friendſhip falleth off: and the rather, becauſe that as God breeds among men, truth, peace, and amity, that we ſhould live to do one another *good*, ſo the Devil daily ſoweth falſhood, [l] diſcord, and enmity, to cauſe (if he can) deareſt friends to devour one another.

5. Make not a [m] jeſt of another mans infirmity; remember thine own; abhor the frothy wit of a filthy nature, whoſe brains having once conceived an odd ſcoff, his mind travels (as a woman with child) till he be delivered of it. Yea, he had rather loſe his beſt friend, than his worſt jeſts. But if thou be diſpoſed to be [n] merry, have a ſpecial care of three things.

First, that thy mirth be not againſt *Religion*.

Secondly, that it be not againſt *Charity*.

Thirdly, that it be not againſt *Chaſtity*: and then be as merry as thou canſt, only in the Lord.

6. Rejoyce not at the fall of thy enemy; for thou knoweſt not what ſhall be the manner of thine own end. But be more [o] glad to ſee the *worſt mans amendment* than his *puniſhment*. Hate no man, for fear leſt *Chriſt* love him; who will not take it well that thou ſhouldeſt hate *whom he loveth*. *Chriſt loved thee*, when thou waſt his enemy: by the merits therefore of his blood, he requireth thee, for his ſake, to love thy enemy. Deny him (being a Chriſtian) if thou dareſt. He

[i] *Civilem amicum ſic habeas ut putes poſſe inimicum fieri.*

[k] *Quod tacerivis, prior ipſo taceas.*

[l] *Bellum non eſt hominum, ſed quod verbum ſonat belluarum, & cum vitiis, non hominibus gerendum.* Eph. 5. 4. Pſ. 15. 3.

[m] *Irridere pium nefas, impium immane, hominem inhumanum.*

[n] *Nemo videtur ſibi tam vilis, ut irideri moveatur.* Pſal. 4. 4 Prov. 23. 13.

[o] Valentinianus, Imo. *Cum ſupplicio mortis aliquis afficiendus eſſet, aiebat ſe male ad vitam revocare. Crudelis animi alienis eſt malis gaudere & non miſereri communem naturam.* Roms 5. 8. 10. Eph. 2. 4.

asketh

asketh but forgiveneſs, for forgiveneſs. The forgiveneſs of an *hundred pence*, for the *forgiveneſs* of [p] *ten thouſand Talents*: The 60 hundred thouſand Crowns for ten Crowns: Petty forgivèneſs of man, for the infinite forgiveneſs of Almighty GOD. Though thou thinkeſt thine enemy unworthy to be *forgiven*, yet Chriſt is worthy to be *obeyed*.

[p] Mat. 28.24,25

7. When the glory of God, or good of thy neighbour doth require it, ſpeak the truth, and *fear not* the *face* of *man*. The *frown* of a Prince may ſometimes be the *favour* of God. Neither ſhall [q] *flattery* ſtill hold in credit, nor truth alway continue in diſgrace.

[q] Nec mendacii vilitas eſt diuturna nec veritatis damnum diu nocet.

8. Ever think him a true *friend*, who tells thee ſecretly and plainly of thy faults. He that ſeeth thee offend, and tells thee not of thy *fault*, either flatters thee for *favour*, or dares not diſpleaſe thee for *fear*. Miſerable is his caſe, who when he needs, hath none to *admoniſh* him. [r] *Reprehenſion*, be it juſt, be it unjuſt, come it from the mouth of a *friend*, or of a *foe*, it never doth a wiſe man harm. For if it be true, thou haſt a warning to amend: if it be falſe, thou haſt a caveat what to avoid. So every way it makes a man better or warier. But [s] if thou canſt not endure to be reprehended, do then nothing worthy of thy reprehenſion.

[r] Reprehenſio ſemper vel meliores vel cautiores nos reddit.

[s] Si reprehendi fers ægre, reprehendenda ne feceris, Lev. 19.

9. Speak not of God, but with fear and reverence, and as in his ſight and hearing. For ſeeing we are not worthy to uſe his holy Name in our mouths, [t] much leſs ought we to abuſe it vainly in our talk. But ordinarily to uſe it in *vain*, *raſh*, or *falſe oaths*, is an undoubted ſign of a ſoul that never truly feared God. Pray therefore with *David*, when thou art to ſpeak in any matter that may move paſſion, *Set a watch, O Lord, before my mouth, and keep the door of my lips.*

[t] Qui facilè in ſeriis juravit, in jocis juvabit, qui in jocis, & in mendacio Viv. Pſa. 141. 3.

3. Laſtly, in [u] *praiſing* be diſcreet; in [w] *ſaluting*,

[u] 1 Pet. 5 [w] Rom.

12. *Affabilitas & comitas ſunt nullius impendii, amicitias tamen magnas conglutinant exhibita, diſſolvunt prætermiſſa.*

courteous; in [x] *admonishing*, friendly; in [y] *forgiving*, merciful; in [z] *promising*, faithful, and bountiful in [a] *recompensing* good service; making not the rewards of *virtue* the gifts of favour.

x 1 Thes. 5. 25, 27.
y 1 Tim. 2. 5.
z Psal. 15. 4.
a Deut. 15.

Thirdly for thy Actions.

1. DO not evil, though thou mightest; for God will not suffer the least sin (without bitter Repentance) to escape unpunished. Leave not undone any good that thou canst. But do nothing without a [b] calling, nor any thing in thy calling, till thou hast first [c] taken *counsel at Gods word*, of the *lawfulness* thereof, and prayed for his blessings upon thy endeavour, and then do it in the name of God with chearfulness of heart, committing the success unto him, in whose power it is to bless with his grace, whatsoever business is intended to his glory.

b Psal. 119 101. 1 Cor. 7. 5.
c 1 Sam. 30. 8.

2. When thou art tempted to do an evil work, remember that [d] Satan is where his business is. Let not the child of God be the instrument of so base a slave: hate the *work*, if thou abhorrest the *Author*. Ask *thy conscience* these two *questions*: *Would I have another to do this unto me? What shall I answer Christ in the* [e] *day of my accounts, if contrary to my knowledge and conscience, I shall do this wickedness, and sin against him?* And remember with [f] *Joseph*, that though no man seeth, yet God seeth all. Fly therefore (with *Joseph*) from all sins, as well those that are secret in the sight of God, as those that are manifest in the eyes of men. For God as he is just, without speedy repentance, will bring thy secret sins as he did *Davids*, [g] *to the open light, before all Israel, and before the Sun*. Be therefore as much afraid of [h] secret sins, as open shame. And so avoid all in general, as that thou dost not allow to thy self any one particular or [i] darling sin, which the corruption of thy nature could best agree withal: For the crafty Devil

d *Immittet semper occasioni suæ diabolus*, Greg. Mat. 7. 12.
e Luke 16. 2. 2 Cor. 6. 2. 2 Cor. 5. 10
f Gen. 39. 9, 11, &c.
g 2 Sam. 12. 12.
h Luke 8. 17 and 12. 2.
i Pro. 5. 8 & 6. 27.

Devil can hold a mans soul as *fast by one*, as *by many sins*; and faster by that *one* which doth please thee, than by all those which begin to be abominable unto thee. And as thou desirest to avoid a sin, so be careful to shun the [k] occasion.

3. In effecting good actions, which are within the compass of thy calling, distrust not Gods providence, though thou see the *means* either *wanting* or *weak*. And if means do offer themselves, be sure that they be lawful; and having gotten lawful means, take heed that thou rely not more upon them, than upon God himself. Labour in a lawful calling, is Gods ordinary means by which he blesseth his children with outward things. Pray therefore for Gods blessing upon his own means. In earthly business, bear an heavenly mind; do thou thy best endeavour, and commit the whole success to the *fore-ordained wisdom* of Almighty God. Never think to thrive by those means which God hath accursed. That will not in the end prove gain, which is gotten with the [l] loss of thy soul. In all therefore both *actions* and *means*, endeavour with *Paul*, to have [m] *alway a clean conscience towards God, and toward men.*

Look to your selves what conscience ye have,
For conscience shall damn, and conscience shall save.

4. Love all good things for Gods sake, but God for his own sake. Whilst thou holdest God thy friend, thou needest not [n] fear who is thine enemy: for either God will make thine enemy to become thy friend, or will bridle him, that he cannot hurt thee. No man is overthrown by his enemy, unless that first his *sin* have prevailed over him, and God hath left him to himself: He that would therefore be safe from the fear of his enemies, and live still in the favour of his God, let him redeem the folly of the time past with serious repentance, look to the time present with religious diligence, and take heed of the time to come with careful providence.

k *Omnis peccandi occasio vitanda est, nam qui amat periculum, peribit in illo,* Eccles. 3.

l Mat. 16. 26. *Hic murus aheneus esto nil conscire sibi, nulla pallescere culpa.* Hor.

m Acts 24. 19.

n Psal. 118 6, 7. Rom. 8. 31. Pro. 16. 7. Gen. 31. 4, &c. Gen. 31. 7. 20, 22. Exod. 32. 25. Numb. 14. 42, 43, &c.

5. Give every man the honour due to his place; but honour a man more for his *goodneſs* than for his *greatneſs*. And of whomſoever thou haſt [o] received a benefit, unto him (as God ſhall inable thee) remember to be thankful. Acknowledge it lovingly unto men, and pray for him heartily unto God, and count every bleſſing received from God as a *pledge* of his eternal love, and a *ſpur* to a *godly life*.

o Pſal. 27. 11, 12, 13.

6. But be not proud for any external worldly goods, nor for any internal ſpiritual *gifts*. *Not for external goods*, becauſe that as they came *lately*, ſo they will ſhortly be gone again; their loſs therefore is the leſs to be grieved at. *Not for any internal gifts*; for as God gave them, ſo will he likewiſe take them away if (forgetting the giver) thou ſhalt abuſe his gifts, to puff up thine heart with a pride of thine own worth, and contemn others for whoſe good Almighty God beſtowed thoſe gifts upon thee. Haſt thou any one virtue that moves thee to be ſelf-conceited? thou haſt twenty vices that may better vilifie thee in thine own eye.

p *Tu recte vivis, ſi curas eſſe quod audis.* Hor. Ep. ad Q. in. q *Nil juvat bonum nomen, reclamante conſcientia.*

p Be the ſame in the ſight of God who beholds thy *heart*, that thou *ſeemeſt* to be in the *eyes of men* that ſee thy face. Content not thy ſelf with q *an outward good name*, when thy conſcience ſhall inwardly tell thee it is undeſerved, and therefore none of thine. A *deſerved good name*, for any thing, but for *goodneſs*, laſts little, and is leaſt worth. In all the holy Scriptures I never read of an Hypocrites repentance; and no wonder; for whereas after ſin, *converſion* is left as a means to cure all other ſinners; what means remains to *recover* him, who hath converted *converſion* it ſelf into ſin? Woe therefore unto the ſoul that is not, and yet ſtill ſeemeth Religious.

r Numb 23. 10. Pſal. 37. 35, 36, 37.

7. Mark the fearful ends of notorious evil men, to abhor their wicked actions; mark the *life* of the godly, that thou mayeſt imitate it; and his r bleſſed *end*, that

that it may comfort thee. *Obey* thy betters, *obſerve* the wiſe, *accompany* the honeſt, and *love* the Religious. And ſeeing the corrupt nature of man is prone to *hypocriſie*, beware that thou uſe not the *exerciſe* of *Religion*, as matters of courſe and cuſtom, without *care* and *conſcience*, to grow more *holy* and *devout* thereby. Obſerve therefore, how by the continual uſe of Gods means, thou feeleſt thy ſpecial corruptions weakened, and thy ſanctification more and more increaſed; and [s] make no more ſhew of holineſs outwardly to the world, than thou haſt in the ſight of God inwardly in thine heart.

8. Endeavour to rule thoſe who live under thine authority, rather by love than by fear; for to rule by [t] love is eaſie and ſafe; by *tyranny*, is ever accompanied with care and [u] terror. *Oppreſſion* will force the oppreſſed to take any advantage to ſhake off the yoke that they are not able to bear; neither will Gods juſtice ſuffer the *ſway* that is *grounded* on *tyranny*, long to continue. Remember, that though by [w] *humane ordinance* they ſerve thee, yet by a more peculiar right, they are [x] Gods ſervants. Yea, now being *Chriſtians*, *not as thy ſervants*, *but above ſervants*, *brethren*, *beloved in the Lord*. Rule therefore over [y] Chriſtians (being a Chriſtian) in love, and mercy, like Chriſt thy Maſter.

9. Remember that in all actions none makes a Magiſtrate more like God, whoſe Vice-gerent he is, than in doing Juſtice *juſtly*. For the due execution whereof,

Firſt, have ever an open ear to the juſt complaints of unjuſt dealings.

Secondly, ſo lend one ear to the accuſer, as that thou keep the other for the accuſed: for [z] he that decreeth

s 1 Cor. 1. 23. Iſa. 58. 5. 6. Mat. 23. 27, 28. Pſ. 51. 56.

t *Ama & impera. Blando vis latet imperio.* Aug.

u *Qui terret, plus ille timet: ſors illa Tyranno convenit.* Claud. *de inſtit. Prin.*

w 1 Pet. 2. 12.

x Lev. 25. 55. Phil. 5. 16. 1 Cor. 9. 6.

y *Si Pericles, quoties chlamydem indueret, apud ſe dicere conſuevit. Attende Pericles, quod geſtaturus es imperium in liberos Athenienſes.* Plu. *in Apo. Quanto magis tu quoties authoritatem exercitaturus es apud tripſum, dicere deberes? Memento, homo, quod imperium geris in liberatos Chriſtianos.*

z *Qui ſtatuit aliquid parte inaudita altera, æquum licet ſtatuerit, haud æquus fuit.* Sen.

for

for either part, before both be heard, the decree may be just, but himself is unjust.

Thirdly, in hearing both parts, incline not to the right hand for affection, or the left for hatred; as to believe arguments of perswasion for a friend, before arguments concluding for a foe.

Fourthly, deny not justice, which is *Regia mensura*, to the meanest Subject; but let the cause of the poor and needy come in equal balance with the rich and mighty. If thou perceivest on the one side in a cause [a] *the high hills of cunning advantage, powerful combination, and violent persecution*; and on the other side, *the low vallies of poverty, simplicity*, and *desolation*, prepare the way (as God doth) to judgment, by [b] *raising Vallies, and taking down Hills*, equalling in equity; that so thou may'st lay the foundation of thy sentence upon an even ground. In matters of right and wrong 'twixt party and party, let thy conscience be careful, rather *Jus* [c] *dicere*, to pronounce the law that is made, *Secundum allegata & probata*, rather than *Jus dare*, to make a law of thy own, upon the authority of *sic volco, sic jubeo*, fearing that fearful malediction, [d] *Cursed be he that removes his neighbours land-mark*. In tryals of life and death, let Judges, like *Elohim*, *in justice remember mercy*, and so cast the severe eye of Justice upon the *fact*, as that they look with the pitiful eye of mercy upon the *malefactor*, wresting the favour of *law* to the favour of *life*, where *Grace* promiseth amendment; but if *Justice* requireth, that [e] *one* rather than *unity* must perish, and that a rotten member must be [f] cut off to save the whole body from putrifying, *fiat Justitia*. But whilst thou art pronouncing the sentence of judgment on another, remember that thine *own* judgment hangs over thy head. In all causes therefore judge aright, for thou shalt be sure to *find* a righteous Judge, before whom thou must shortly appear to be judged thy self; at what time thou mayest leave

a) Judicious Sir Fr. Bacon's Essays of Judicature.
b) Luke 3. 4, 5. Isa. 40. 3.
c) 2 Chr. 19. 10.
d) Deut. 27. 17. Hab. 3. 1.
e) *Melius pereat unus, quam ut pereat unitas.*
f) *Ense rescindendum, ne pars sincera trahatur.*

leave to thy Friend this for thine Epitaph?

Nuper eram Judex, jam Judicis ante Tribunal
Subsistens paveo; judicor ipse modo.

Many (I know not upon what grounds) seem to be much grieved with the *Laws* of the Land; but wiser men may answer them with the Apostle, [g] *Nos scimus bonam esse Legem, modo Judex ea legitime utatur: We know that the Law is good, if a man use it lawfully.* And he shall be unto me a righteous Judge, whose heart neither corruption of bribes, fear of foes, nor favour of friends can withdraw from the conscionable practice of these precepts. And to that rare and venerable Judge, I say with *Jehoshaphat*, [b] *Be of courage, and do justice, and the Lord will be with the good.*

[g] 1 Tim. 1. 8.

[b] 2 Chro. 19. 11.

10. Lastly, make not an *occupation* of any *recreation.* The longest use of pleasure is but short; but the pains of pleasure abused are eternal. [i] Use therefore lawful recreation, so far forth as it makes thee the fitter in body and mind, to do more chearfully the service of *God*, and the duties of thy calling. Thy *work* is great, thy *time* is but short; and *he who will recompence every man according to his works, standeth at the door.* Think how much work is behind, how slow thou hast wrought in the time which is past, and what a reckoning thou shouldest make, if the [k] *Master* should call thee this day to thy accounts. Be therefore careful henceforth to make the most advantage of thy short time that remains, as a man would of an *old Lease* that were near expiring, and when thou dispossest to *recreate* thy self, remember how small a time is allotted for thy life; and that therefore much of that is not to be consumed in *idleness, sports, plays*, and *toyish vanities*, seeing the *whole* is but a *short while*, though it be spent in doing the best good that thou canst; for a Man was not created for *sports, plays*, and *recreation*; but *zealously* to serve God in *Religion*, and *conscionably*

[i] Prov. 21. 17. Phil. 4. 8. *Vita brevis opusque multum, operarii pigri, & urgè Pater-familias.* Rab. Apoth. Apo. 22.

[k] James 5. 9.

to

to ſerve his neighbour in his *vocation*, and by both to aſcertain himſelf of eternal ſalvation. Eſteem therefore the loſs of [l] *time* one of the greateſt loſſes. Redeem it carefully, to ſpend it wiſely, that when that time cometh, that thou mayeſt be no longer a *Steward* on earth, thy Maſter may welcome thee with an *Euge bone ſerve*, and give thee a better in heaven, where thou ſhalt joyfully enjoy thy Maſters joys for evermore.

[l] *Nihil eſt aliud tempus quam vita, quam unuſquiſque tantum ſe amare profitetur, quum rei nullius magis ſit prodigus quam temporis*, Eph. 5. 16. Luke 16. 2. Mark 10. 2.

Meditations for the Evening.

At Evening when thou prepareſt thy ſelf to take thy reſt, meditate on theſe few points.

THat ſeeing thy [m] days are numbred, there is one more of thy number ſpent; and thou art now the nearer thy end by a *day*.

[m] Pſal. 90. Job 14. 5. *Vive memor quam ſis brevis ævi*. Hor.

2. Sit down a while before thou goeſt to bed, and conſider with thyſelf what memorable thing thou haſt ſeen, heard, or read that day, more than thou ſaweſt, heardeſt, or kneweſt before, and make thy beſt uſe of them; but eſpecially call to mind what ſin thou haſt committed that day againſt God or man; and what good thou haſt omitted, and humble thy ſelf for both; if thou findeſt that thou haſt done any goodneſs, acknowledge it to be Gods grace, and give him the glory, and count that day [n] loſt, wherein thou haſt not done ſome good.

[n] *Heu perdidi diem.* Tit. Veſ. Apoth. *Nullus ſine linea dies.*

3. If by frailty or ſtrong tentation, thou ſhalt perceive that thou haſt committed any grievous ſin or fault, preſume not to ſleep, till thou haſt upon thy knees made a particular reconciliation with God in Chriſt for the ſame: both by confeſſing the fault, and by fervent praying for the pardon of the ſame. Thus making

making the ſcore even with Chriſt every night, thou ſhalt have the leſs to account for, when thou art to make thy final reckoning before his Majeſty in the Judgment day.

4. If thou have fallen out with any in the day, let not the Sun [o] *go down in thy anger* that night. If thy conſcience tells thee that thou haſt wronged him, acknowledge thine offence, and [p] intreat him to forgive thee. If he have wronged thee, offer him reconciliation; and if he will not be reconciled, yet do thou from thy heart forgive him, *Mat.* 5. 23. But in any caſe preſume not to be thine own avenger. For in ſo doing thou doſt God a double *injury*: firſt, in offering to take the *ſword of Juſtice* out of his hand, as though he were not juſt; having reſerved the *execution* of [q] *vengeance* to himſelf. Secondly, in *uſurping authority* over his *ſervant*, without *referring* the cauſe to his hearing, and cenſure, being his, and thy Maſter. Beſides, thou art too partial to be a Revenger: For if thou be to execute revenge on thy ſelf, thou wilt do it too lightly; if on thy Enemy, too heavily. It belongeth therefore to God to revenge; to thee to forgive.

And in teſtimony that thou haſt freely [r] forgiven him, *pray* unto *God* for the *forgiveneſs* of his fault, and the amendment of his life; and the next time that occaſion is offered (and it lies in thy *power*) do him good, and *rejoyce* in doing it; for he that doth good to his [ſ] *Enemies* ſhews himſelf the Child of God, and his *reward* is with GOD his *Father*.

5. Uſe not *ſleep* as a means to ſatiate the foggy *litherneſs* of thy *fleſh*, but as a [t] *medicine* to refreſh thy tired ſenſes and members: *ſufficient* ſleep quickneth the *mind*, and reviveth the *body*; but *immoderate* ſleep *dulleth* the one, and *fatneth* the other.

6. Remember that *many* go to *bed*, and never riſe

o Eph. 4. 26.

p *Non turpe eſt veniam precari; turpe eſt Deum aut hominem habere inimicum*

q *Mihi vindicta dicit dominus*, Rom. 12. 19. *Non eſt tibi jus in ſervum alienum, imo in conſervum tuum.*

r *Cui ſemel ignoveris, cura ut ille ſentiat bonâ fide id eſſe actum, & ſi qua in re illum juvare potes, experiatur te amicum*, Vives, Mat. 3. 39.

ſ Rom. 12. 20.

t *In vitâ tempus quod ſomno impenditur, non eſt vita, vita enim vigilia eſt.*

again

again, till they be *wakened* and *raised* up by the fearful ſound of the *laſt Trumpet*: But he that ſleepeth and wakeneth with *Prayer*, ſleepeth and wakeneth with *Chriſt*. If therefore thou deſireſt to ſleep *ſecurely* and *ſafely*; yield up thy ſelf into the hands of God, whilſt thou art waking: and ſo go to bed with a reverence of *Gods Majeſty*, and conſideration of thine own *miſery*, which thou mayeſt imprint in thy heart in ſome meaſure, by theſe means, and the like meditations.

Read a Chapter in the ſame order as was preſcribed in the morning, and when thou haſt done, kneel down on both thy knees at thy bed-ſide, or ſome other convenient place in thy Chamber; and lifting up thy *heart*, thine *eyes* and *hands*, to thy *Heavenly Father*, in the name and mediation of his *holy* Son *Jeſus*; pray unto him, if thou haſt the gift of Prayer.

1. *Confeſſing* thy ſins, eſpecially thoſe which thou haſt committed *that day*.

2. *Craving* moſt earneſtly (for Chriſt his ſake) *pardon, and forgiveneſs* for them.

3. Requeſting the aſſiſtance of his *Holy Spirit*, for amendment of life.

4. In *giving thanks* for benefits received; eſpecially for thy *preſervation* that day,

5. Praying for *reſt* and *protection* that night.

6. Remembring the ſtate of the *Church*, the *King*, and the *Royal Poſterity*, our Miniſters and Magiſtrates, and all our Brethren viſited or perſecuted.

7. Laſtly, commending thy *ſelf*, and *all thine*, to his gracious *cuſtody*.

All which thou mayeſt do in theſe, or the like words.

A Prayer for the Evening.

O Moſt gracious God, and loving Father [u] *who art about my bed, and knoweſt my down-lying, and mine*

[u] Pſal. 139. 23. Pſal. 145. 18.

mine uprising, and art near unto all that call upon thee, in truth and sincerity, I wretched sinner do beseech thee to look upon me with the eyes of thy mercy, and not to behold me as I am in my self: for then thou shalt see but an unclean and defiled creature, [w] *conceived in sin, and living in iniquity, so that I am ashamed to lift up mine eyes to Heaven; knowing how grievously I have* [x] *sinned against Heaven, and before thee*: For, *O Lord,* [y] *I have transgressed all thy Commandments and righteous Laws*, not only through *negligence* and *infirmity*, but oftentimes through *wilful presumption*, contrary to my *knowledge*, yea contrary to the motions of thy *Holy Spirit* reclaiming me from them; so that I have wounded my conscience, and grieved thy *Holy Spirit*, by whom thou hast [z] *sealed me to the day of Redemption*. Thou hast consecrated my soul and body, to be the *Temples* of the *Holy Ghost*. I wretched sinner have defiled both, with all manner of pollution and uncleanness. My *eyes* in taking pleasure to [a] *behold vanity*, mine *ears* in hearing *impure* and *unchaste speeches*, my [b] *tongue* in *leasing* and evil speaking: my [c] hands are so full of impurity, that I am ashamed to lift them up unto thee; and my [d] *feet* have carried me after mine *own* ways: my *understanding* and *reasoning* which are so quick in all earthly matters, are only *blind* and *stupid*, when I come to meditate or discourse of *spiritual* and *heavenly things*; my memory, which should be the *treasury* of all goodness, is not so apt to remember any thing, as those things which are *vile* and *vain*. Yea, Lord, by woful experience I find, that naturally, [e] *all the imaginations of the thoughts of mine heart are only evil continually*. And these my sins *are more in number than the hairs which grow upon mine head*, and they have grown over me like a loathsome *Leprosie*, that [f] *from the crown of my head to the sole of my feet*, there remains no part which they have not infected; they make me seem [g] *vile in my own eyes*, how

w Psal. 51. 9. Heb. 9. 6.
x Luke 15. 18.
y Dan. 9. 11.
z Eph. 4. 30.
a Psal. 119. 37.
b Isa. 6. 5.
c Isa. 1. 15.
d Rom. 3. 15, 16.
e Gen. 6. 5. Psal. 40. 12.
f Isa. 1. 6.
g 2 Sam. 5. 21. 1 John. 3. 20.

how much more abominable must I then appear in thy sight? and the *custom* of sinning hath almost taken away the *conscience* of sin, and pulled upon me such dulness of sense, and hardness of heart, that thy judgments denounced against my sins, by the faithful *Preachers* of thy word, do not terrifie me to return unto thee by unfeigned repentance for them. And if thou Lord shouldest but deal with me according to thy justice, and my desert, I should utterly be confounded and condemned. But seeing that of thine infinite mercy, thou hast spared me so long, and still *waitest* for my Repentance, I humbly beseech *thee*, for the *bitter Death* and *bloody Passion* sake, which *Jesus Christ* hath suffered for me, that thou wouldest pardon and forgive unto me all my sins and offences, and open unto me that *ever-streaming* [h] *Fountain* of the *Blood* of *Christ*, which thou hast promised to open under the *New Testament*, to the penitent of the house of *David*, that all my *sins* and uncleanness may be so bathed in his *Blood*, buried in his *death*, and hid in his *wounds*, that they never be more seen, to shame me in this life, or to condemn me before thy judgment-seat, in the world which is to come. And forasmuch, O Lord, as thou knowest, that [i] *it is not in man to turn his own heart, unless thou dost first give him grace to convert*; and seeing that it is as easie with thee to make me *righteous* and *holy*, as to bid me to be such. *O my God*, give me grace to [k] *do what thou commandest*, and then *command what thou wilt*, and thou shalt find me willing to do thy blessed will. And to this end, give unto me thine [l] *holy Spirit*, which thou hast *promised* to give (*to the worlds end*) unto all thy Elect people. And let the same thy [m] *holy Spirit purge* my heart, *heal my* corruption, *sanctifie* my nature, and *consecrate* my soul and body, that they may become the [n] *Temples* of the *Holy Ghost*, to [o] serve thee in *righteousness and holiness all the days of my life*; that when (by the direction and assistance

h Zach. 13. 1.

i Jer. 10. 23.

k Da Domine quod jubes, & jube quod vis, Aug.

l Mat. 28. 20.

m John 16. 13.

n 1 Cor. 3. 16, 17.

o Luke 1. 73. Acts 13. 65.

assistance of thy *holy Spirit*) I shall [p] *finish* my *course* in this short and transitory life, I may chearfully leave this world, and [q] resign *my soul into thy fatherly hands*, in assured confidence of enjoying everlasting life with thee in thine heavenly [r] Kingdom, which thou hast prepared for thine *Elect Saints* who love the *Lord Jesus*, [s] and *expect* his appearing.

[p] 2 Tim. 4. 7.
[q] Psal. 31. 5.
[r] Mat. 25. 34.
[s] 2 Tim. 4. 8.

In the mean while, O Father, I beseech thee, let thy *holy Spirit* work in me such a serious repentance, as that I may with tears lament my sins past, with *grief* of heart be humbled for my sins present, and with all mine *endeavour* resist the like filthy sins in time to come. And let the same thy holy Spirit likewise keep me in the *Unity* of thy Church, lead me in the *truth* of thy *Word*, and preserve me that I never swerve from the same to *Popery*, nor any other error of false Worship. And let thy *Spirit* open mine eyes more and more, to see *the wondrous things of thy Law*: and [t] open my lips, that my mouth may daily defend thy truth, and [u] *set forth* thy praise. Increase in me those *good gifts* which of thy *mercy* thou hast already bestowed upon me, and give unto me a *patient* spirit, a *chaste* heart, a *contented* mind, *pure* affections, *wise* behaviour, and all other graces which thou seest to be necessary for me, to govern my [w] *heart* in thy fear, and to guide all my life in thy *favour*; that whether I *live* or *die*, I may *live* and *die* unto thee, who art my God and my Redeemer.

[t] Psal. 119. 13.
[u] Psal. 51. 15.
[w] Psal. 19. 14.

And here (O Lord) according as I am bound, I render unto thee from the *Altar* of my humblest heart all possible thanks, for all those blessings and benefits which so graciously and plentifully thou hast bestowed upon my soul and body, for this life, and for that which is to come, namely, for my *Election*, *Creation*, *Redemption*, *Vocation*, *Justification*, *Sanctification*, and *Preservation* from my childhood until this present day and hour; and for the firm hope which thou hast

given me of my *Glorification*. Likewise for my *health*, *wealth*, *food*, *rayment* and *prosperity*, and more specially for that thou hast defended me this day now past, from all perils and dangers both of body and soul, furnishing me with all necessary good things that I stand in need of. And as thou hast *ordained the day for man to travel in, and the night for him to take his rest*: So I beseech thee sanctifie unto me this nights rest and sleep, that I may enjoy the same, as thy sweet blessing and benefit. That so this *dull* and wearied body of mine, being refreshed with moderate sleep and rest, I may be the better enabled to walk before thee, doing all such *good works*, as thou hast appointed, when it shall please thee by thy *divine* power to waken me the next morning. And whilst I sleep, do thou, O Lord,

x Psal. 121. 5. x *Who art the keeper of Israel, that never slumberest, nor sleepest*, watch over me in thy holy providence, to protect me from all dangers, so that neither the evil *angels*

y Apoc. 12. 7. of y *Satan*, nor any wicked *enemy*, may have any power to do me any harm or evil. And to this end

z Psal. 34. 7. give a charge unto thy z *holy Angels*, that they (at thy appointment) *may pitch their tents* round about me, for my defence and safety; as thou hast promised that they should do *about them that fear thy Name*. And

a Prov. 18. 10. knowing that thy *Name* is a a *strong tower of defence unto all that trust therein*, I here recommend *my self* (and *all* that do belong to me) unto thy holy protection and custody. If it be thy blessed will to call for me in my sleep, O Lord, for *Christ* his sake, have mercy upon me, and receive my soul into thy heavenly Kingdom. And if it be thy blessed pleasure to add more days unto my life, O Lord, add more *amendment* unto my *days*, and wean my mind from the love of the *world*, and *worldly vanities*; and cause me more and more to settle my conversation *on heaven and heavenly things, and perfect daily in me that good work which thou hast begun, to the glory of thy Name*, and the salvation of my sinful soul.

O

O Lord, I beſeech thee likewiſe, ſave and defend from all evil and danger, thy whole *Church*, our King *Charles*, Queen *Mary*, the noble and hopeful Prince *Charles*, with the reſt of the Royal Progeny, the Religious Lady *Elizabeth* the Kings only Siſter, and her Princely Iſſue: keep them all in the ſincerity of thy truth, and proſper them in all grace and happineſs. Bleſs the *Nobility*, *Miniſters*, and *Magiſtrates* of theſe Churches and Kingdoms, each of them with thoſe graces which are *expedient* for their place and calling. And be thou, O Lord, a comfort and conſolation to all the people whom thou haſt thought meet to viſit with any kind of *ſickneſs*, *croſs*, or *calamity*. [b] Haſten, O Father, the coming of our Lord *Jeſus Chriſt*; make me ever mindful of my laſt end, and of the reckoning that I am to make unto thee therein; and in the mean while, careful ſo to [c] *follow Chriſt in the regeneration during this life*, as that with Chriſt I may have a portion in the [d] *reſurrection of the juſt*, when this mortal life is ended. Theſe graces and all other bleſſings which thou, O Father, knoweſt to be requiſite and neceſſary for me, I humbly beg and crave at thy hands, in the *name* and *mediation of Jeſus Chriſt* thy Son, and in that form of Prayer, which he himſelf hath taught me to ſay, *Our Father*, &c.

[b] Apoc. 6. 10. & 22. 20.

[c] Mat. 19. 28.

[d] Luke 14. 24.

Another ſhort Evening Prayer.

O Eternal God, and heavenly Father, if I were not taught and aſſured by the promiſes of thy Goſpel, and the examples of [e] *Peter*, [f] *Mary Magdalen*, the [g] *Publican*, the [h] *Prodigal Child*, and many other *penitent ſinners*, that thou art ſo full of [i] *compaſſion*, and ſo ready to forgive the greateſt ſinners, who are [k] *heavieſt laden* with ſin, at what time ſoever they [l] return unto thee with penitent hearts, lamenting their ſins,

[e] Luke 22. 61.
[f] Luke 7. 47.
[g] Luke 18. 14.
[h] Luke 15. 20.
[i] Pſal. 103. 8.
[k] Mat. 11. 28. [l] Ezek. 18. 21, 22. &c.

and imploring thy grace: I ſhould *deſpair* for my own ſins, and be utterly diſcouraged from preſuming to come into thy preſence; conſidering the hardneſs of my heart, the unrulineſs of my affections, and the uncleanneſs of my converſation, by means whereof I have tranſgreſſed *all* thy *Laws*, and deſerved thy [m] *curſe*, which might cauſe my *body* to be *ſmitten* with ſome *fearful diſeaſe*, my ſoul to languiſh with the *death* of *ſin*, my good name to be traduced with ſcandalous reproaches, and make mine *eſtate* liable to all manner of *croſſes* and *caſualties*. And I confeſs, Lord, that thy *mercy* is the cauſe that I have not been *long ago* [n] *confounded*. But, O my God, as thy mercy only ſtayed thy judgment from falling upon me hitherto, ſo I humbly beſeech thee, in the [o] *bowels* of thy *mercy* in *Jeſus Chriſt*, *(in whom only thou art well pleaſed)* that thou wilt not deal with me *according to my* [p] *deſerts*, but that thou wouldeſt freely and fully remit unto me all my ſins and tranſgreſſions, and that thou wouldeſt [q] waſh them clean from me with the virtue of that *moſt precious blood*, which thy Son *Jeſus Chriſt* hath ſhed for me; for he *alone* is the [r] *Phyſician*, and his *blood* only is the [s] *medicine* that can heal my *ſickneſs*; and he is the *true* [t] *brazen Serpent*, that can cure that poiſon, where the *fiery Serpents* of my *ſins* have ſtung and poiſoned my ſick and wounded ſoul. And give me, I beſeech thee, thine *holy Spirit*, which may aſſure me of my [u] *adoption*, and that may confirm my *Faith*, increaſe my *Repentance*, enlighten my *underſtanding*, purifie my *heart*, rectifie my *will* and *affections*, and ſo *ſanctifie me throughout, that my* [w] *whole body, ſoul, and ſpirit, may be kept unblameable until the glorious coming of my Lord Jeſus Chriſt*. And now, O Lord, I give thee hearty *thanks* and *praiſe*, for that thou haſt this *day* preſerved me from all harms and perils, notwithſtanding all my ſins and ill deſerts. And I beſeech thee likewiſe defend me this night from *the roaring*

Lion

m Deut. 17. 26. Gal. 3. 10.
n Lam. 3. 22. Mal. 3. 6.
o Col. 3. 12. Mat. 3. 7.
p Pſalm 15. 7. Pſalm 2. 84.
q Hoſea 13. 5. Iſa. 1. 16, 18.
r Matth. 9. 12.
s 1 John 1. 7.
t John 3. 14.
u Gal. 4. 5, 7.
w 2 Theſſ. 5. 23.

Lion which night and day seeketh to devour me, 1 Pet. 5. 8, Watch thou, O Lord, over me this night, to keep me from his *tentations* and *tyranny*, and let thy mercy shield me from his unappeasable rage and malice. And to this end, I *commend* my self into thy hands and protection, *Psal.* 31. 5. beseeching thee, O my Lord and God, not to suffer *Satan*, nor any of his evil *members*, to have power to do unto me any hurt or violence *this night*. And grant, good Lord, that whether I *sleep* or *wake*, *live* or *die*, I may *sleep*, *wake*, *live*, and *die* unto thee, and to the glory of thy *name*, and the salvation of my *soul*. Lord bless and defend all thy chosen people every where. Grant our King a long and happy reign over us. Bless our gracious Queen *Mary*, with their Princely Progeny, the Lady *Elizabeth* the Kings only Sister, and her Princely Issue; together with all our Magistrates and Ministers: comfort them who are in misery, need, or sickness. Good Lord give me grace to be one of those *Wise Virgins* which may have my *heart* prepared like a *Lamp* furnished with the *Oyl* of *Faith*, and *light of good works*, to meet the Lord *Jesus*, the sweet *Bridegroom* of my *soul*, at his second and sudden *coming* in Glory. Grant this good Father, for *Christ Jesus* sake, my *only* Saviour and Mediator, in whose blessed name, and in whose own words, I call upon thee, as he hath taught me, *Our Father*, &c.

Afterwards say,

Thy grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy and blessed Spirit, be with me, and dwell in my heart, this night, and evermore, Amen.

Then rising in an *holy* reverence, meditate as thou art putting off thy cloaths.

Things to be meditated upon as thou art putting of thy Cloaths.

1. THat the day is coming when thou must be as barely [x] *unstript* of all that thou hast in the *world*, as thou art now of thy *cloaths*: thou hast therefore here, but the use of all things, as a [y] *Steward* for a time, and that upon accounts. Whilst therefore thou art trusted with this *stewardship*, be [z] *wise* and *faithful*.

2. When thou seest thy [a] *bed*, let it put thee in mind of thy *grave*, which is now the *bed of Christ*; for *Christ* (by laying his holy *body* to rest three days, and three nights in the *Grave*) hath *sanctified*, and (as it were) [b] *warmed* it for the bodies of his *Saints* to rest and sleep in, [c] till the morning of the *resurrection*: so that now unto the *faithful*, *death* is but a sweet *sleep*, and the *grave* but Christs [d] *bed*, where their bodies *rest* and *sleep* in *peace*, until the joyful [e] *morning* of the *Resurrection-day* shall *dawn* unto them.

Let therefore thy bed-cloaths represent unto thee the mold of the earth that shall cover thee; thy *sheets*, thy *winding-sheet*; thy *sleep*, thy *death*; thy *waking*, thy *resurrection*. And being laid down in thy bed, when thou perceivest sleep to approach, say, [f] *I will lay me down, and sleep in peace, for thou Lord only makest me dwell in safety.*

Thus *religiously opening* every morning thy *heart*, and *shutting* it up again every Evening, with the *Word of God*, and *Prayer*, as it were with a *lock* and *key*, and so *beginning* the day with Gods Worship, *continuing* in his fear, and *ending* it in his favour, thou shalt be sure to find the *blessing* of *God* upon all thy days labours, and good endeavours; and at night thou mayest *assure* thy self thou shalt *sleep safely* and *sweetly* in the *arms* of thy heavenly Fathers *providence*.

Thus far of the Piety *which every Christian in* private *ought*

x *Nudus in hunc mundum veni, nudus quoque abibo.*
y Luke 16. 2.
z Mat. 25. 2.
a Job 17. 13. *Ut somnus mortis sic lectus imago sepulchri.*
b Matth. 12. 40.
c 1 Thes. 4. 14.
d Isa. 57. 2.
e Isa. 2. 20.
f Psal. 4. 8.

ought to practice every day. Now followeth that which he (being a Houſholder) *muſt practiſe* publickly *with his Family.*

Meditations for Houſhold Piety.

1. IF thou be called to the government of a Family, thou muſt not hold it ſufficient to ſerve *God*, and live uprightly in thine *own* perſon, unleſs thou cauſe all under thy *charge* to do the ſame with *thee*. For the performance of this duty, *God* was ſo well pleaſed with *Abraham*, that he would not hide from him his counſel. For (ſaith God) [g] *I know him, that he will command his ſons, and his houſhold after him, that they keep the way of the Lord, to do righteouſneſs and judgment, that the Lord may bring upon* Abraham *that he hath ſpoken unto him.* And [h] *Abraham* had 318 men ſervants which were thus *born* and *catechiſed* in his houſe. With whoſe help he reſcued alſo his Nephew *Lot* from the captivity of his enemies. And religiouſly valiant [i] *Joſhua* proteſteth before all the people, that if that they all would fall away from the true Worſhip of *God*, yet *that he and his houſe would ſerve the Lord.* And God himſelf gives a ſpecial charge to all Houſholders, that they do inſtruct their Family in his *Word*, and train them up in his fear and ſervice. [k] *Theſe words which I command thee this day, ſhall be in thy heart, and thou ſhalt whet them continually upon thy children, and ſhalt talk of them when thou tarrieſt in thine houſe, and as thou walkeſt by the way, and when thou lyeſt down, and when thou riſeſt up,* &c. *Thou ſhalt fear the Lord thy God and ſerve him. David* according to his Law, had ſo ordered his Family, *that* [l] *no deceitful perſon ſhould dwell in his houſe, but ſuch as would ſerve God and walk in his way*: And religious [m] *Heſter* had taught her *Maids* to ſerve God in *faſting* and *Prayer.* And (the more to further thy Family in the

[g] Gen. 17. 18, 19

[h] Gen. 14. 4.

[i] Joſh. 24. 15.

[k] Deut. 6. 7.

[l] Pſal. 101. 6.

[m] Heſt. 4. 16.

zeal of Religion) ſettle ever thy chiefeſt affection on thoſe whom thou ſhalt perceive to be moſt addicted to true *Religion*. This alſo will turn to thine own advantage in a double reſpect. Firſt, God will the rather bleſs and proſper the *labour* and handy *works* of ſuch *godly ſervants*. For [n] *Laban* perceived, that *God bleſſed him for Jacobs ſake*: And *Potiphar* ſaw that the Lord [o] *made all that Joſeph did to proſper in his hand*; yea, when innocent *Joſeph* was caſt into Priſon, [p] *his keeper ſaw that whatſoever he did the Lord made it to proſper*: And therefore the Keeper committed all the charge of the Priſoners into *Joſephs* hand. Secondly, the *trulier* a man doth ſerve *God*, the *faithfuller* he will ſerve *thee*.

n Gen. 30. 27.

o Gen. 39. 3.

p Gen. 39 22, 23.

2. If every *houſholder* were thus careful, according to his *duty*, to bring up his Children and Family in the *ſervice* and *fear* of *God* in his *own houſe*, then the houſe of *God* ſhould be better filled, and the *Lords Table* more frequented every *Sabbath* day; and the Paſtors *publick* preaching and labour would take *more* effect than it doth. The *ſtreets* of Towns and Cities would not *abound* with ſo many Drunkards, Swearers, Whoremongers, and prophane ſcorners of true *Piety* and *Religion*. *Weſtminſter-Hall* would not be ſo full of contentions, wrangling ſuits, and unchriſtian debates; and the *Priſons* would not be every *Seſſions* ſo full of Thieves, Robbers, Traytors, and Murtherers. But (alas) *moſt* Houſholders make no other uſe of their *Servants* than they do of their *beaſts*. Whilſt they may have their *bodies* to do their ſervice they care not if their *ſouls* ſerve the *Devil*. Yet the common complaint is, that *faithful* and *good ſervants* are ſcarce to be found. True, but the reaſon is, becauſe there are ſo many *prophane* and *irreligious* Maſters: For the example and inſtruction of a *godly* and *religious Maſter*, will make a good and a *faithful ſervant*, as may witneſs the examples of *Abraham*, *Joſhua*, *David*, *Cornelius*,

Cornelius, &c. who had good ſervants, becauſe they were religious Maſters, ſuch as were careful to make their ſervants *Gods* ſervants.

It is the chief labour and care of moſt men, to raiſe, and to *advance* their *houſe*; yet let them [q] *riſe early, and lie down late*, and *eat the bread of carefulneſs*, all will be but in vain; for, *except the Lord build the houſe* (that is, raiſe up a *family*) *they labour in vain*. For God hath ſealed this, as an *irrevocable decree*, that *he will* [r] *pour his wrath upon the families that call not upon his name*: yea, *God will take the wicked and* [ſ] *pluck him out of his tabernacle, and root him out of the land*, &c. Yea, when his [t] *iniquitees are full*, he will make the [u] *Land to ſpue out every Canaanite*. *Religion* then, and the *Service* of God in a *family*, is the *beſt building*, and *ſureſt entailing* of Houſe and Land, to a *man* and his *poſterity*; for the *righteous man ſhall inherit the land, and dwell therein for ever*.

[q] Pſal. 127. 1, 2.
[r] Jer. 10. 25.
[ſ] Pſal. 52. 5.
[t] Gen. 15. 16.
[u] Lev. 18. 25.

And therefore if thou deſireſt to have the bleſſing of God upon thy *ſelf*, and upon thy *family*, either before or after thy own private devotions, call every morning all thy *family* to ſome *convenient* room; and firſt, either read thy ſelf unto them a Chapter in the Word of God, or cauſe it to be read diſtinctly by ſome other. If leaſure ſerve, thou mayeſt [w] *admoniſh* them of ſome remarkable notes, and then kneeling down with them in reverent ſort, as is before deſcribed, pray with them in this manner.

[w] *Origen* would have the word expounded in Chriſtian Hou ſ , *Hom.* 9. *Lev.* *Auguſtine* ſaith, that what the Preach r is in the Pulpit, the ſame the Houſholder is in the houſe.

Morning Prayer for a Family.

O Lord our God, and heavenly Father, who art the only Creator and Governour of Heaven and Earth, and all things therein contained, we confeſs, that we are *unworthy* to appear in thy ſight, and pre-

preſence, conſidering our manifold ſins which we have committed againſt Heaven and before thee: and how that we have been born in ſin, and do daily break thy holy Laws and Commandments, contrary to our knowledge and Conſciences; albeit that we know that thou art our Creator, who haſt *made* us; our Redeemer, who haſt *bought* us with the blood of thine only begotten Son; and our Comforter, who beſtoweſt upon us all the good and holy *graces*, which we enjoy in our ſouls and bodies. And if thou ſhould'ſt but deal with us, as our wickedneſs and unthankfulneſs have deſerved, what other thing might we (O Lord) expect from thee, but *ſhame* and *confuſion* in this life, and in the world to come, *wrath*, and everlaſting *condemnation*? Yet, O Lord, in the *obedience* of thy Commandment, and in the confidence which we have in thy unſpeakable, and endleſs mercy in thy Son, our Saviour *Jeſus Chriſt*, we thy poor ſervants appealing from thy Throne of *Juſtice* (where we are juſtly loſt and condemned) to thy Throne of *Grace* (where mercy *reigneth* to pardon *abounding* ſin) do from the bottom of our hearts, moſt humbly beſeech thee, to remit and forgive unto us all our offences and miſdeeds; that, by the virtue of the precious blood of Jeſus Chriſt thy innocent *Lamb*, which he ſo abundantly ſhed *(to take away the ſins of the world)* all our ſins, both *original* and *actual*, may be ſo cleanſed and waſhed from us, that they may never be laid to our charge, nor ever have power to riſe up in judgment againſt us. And we beſeech thee, good *Father*, for *Chriſt* his death and paſſion ſake, that thou wilt not ſuffer to fall upon us that fearful curſe and vengeance, which thy law hath *threatned*, and our ſins have juſtly deſerved. And foraſmuch, O Lord, as we are taught by thy *word*, that *Idolaters*, *Adulterers*, *Covetous men*, *Contentious perſons*, *Drunkards*, *Gluttons*, and ſuch like inordinate livers, *ſhall not inherit the Kingdom*

of

of God: pour the grace of thy *Holy Spirit* into our hearts, whereby we may be *enlightned* to ſee the *filthineſs* of our *ſins*, to abhor them; and may be more and more *ſtirred up* to live in *newneſs of life*, and love of thy *Majeſty*; ſo that we may *daily increaſe* in the obedience of thy *Word*, and in a conſcionable care of keeping thy *Commandments*.

And now, O Lord, we render unto thee moſt hearty thanks, for that thou haſt elected, created, redeemed, called, juſtified, and ſanctified us in good meaſure in *this life*, and given us an aſſured hope that thou wilt glorifie us in thy heavenly Kingdom, when this mortal *life* is ended. Likewiſe we thank thee for our *life*, *health*, *wealth*, *liberty*, *proſperity*, and *peace*; eſpecially, O Lord, for the *continuance* of thy *holy Goſpel* among us, and for *ſparing* us ſo long, and granting us ſo gracious a time of *repentance*. Alſo we praiſe thee, for all other thy mercies beſtowed upon us, more ſpecally, for preſerving us this night paſt, from all dangers that might have befallen our ſouls or bodies. And ſeeing thou haſt now brought us ſafe to the *beginning* of this day, we beſeech thee *protect*, and *direct* us in the ſame. Bleſs and defend us in our *going out*, and *coming in*, this day and evermore. Shield us, O Lord, from the tentations of the Devil, and grant us the cuſtody of thy holy *Angels*, to defend and direct us in all our *ways*.

And to this end we recommend our ſelves, and all thoſe that belong unto us, and are abroad from us, into *thy hands*, and *Almighty tuition*; Lord, defend them from all evil, proſper them in all graces, and fill them with thy goodneſs. Preſerve us likewiſe this day from falling into any groſs ſin, eſpecially thoſe whereunto our *natures* are moſt prone. *Set a watch before the door of our lips*, that we offend not thy Majeſty by any raſh or falſe oaths, or by any lewd or lying ſpeeches: give unto us *patient minds*, *pure and chaſte hearts*, and

all

all other graces of thy Spirit, which thou knoweſt to be needful for us, that we may be the better enabled to ſerve thee in holineſs and righteouſneſs. And ſeeing that all *mans* labour without thy bleſſing is in vain, bleſs every one of us in our ſeveral places and callings, *direct thou the work of our hands upon us; even proſper thou our handy work*; (for, except thou *guide* us with thy *grace*, our endeavouas can have no good ſucceſs.) And provide for us all things which thou, O Father, knoweſt to be needful for every one of us, in our ſouls and bodies this day. And grant that we may ſo paſs through the *pilgrimage* of this ſhort life, that our hearts being not *ſetled* upon any tranſitory things, which we meet with in the way, our ſouls may every day be more and more *raviſhed* with the love of our *home*, and thine everlaſting *Kingdom*.

Defend likewiſe, *O Lord*, thy Univerſal *Church*, and every particular *member* thereof; eſpecially we beſeech thee to continue the *peace* and *proſperity* of theſe *Churches*, and *Kingdoms* wherein we live. Preſerve and defend from all *evils* and *dangers*, our gracious King *Charles*, Queen *Mary*, our hopeful Prince *Charles*, with the reſt of the Royal Progeny; the Religious Lady *Elizabeth*, the Kings only Siſter, and her Princely Iſſue: Multiply their *days* in *bliſs* and *felicity*; and afterwards crown them with everlaſting joy and glory. Bleſs all our *Miniſters* and *Magiſtrates*, with all graces *needful* for their *places*, and govern thou them that they may govern us in *peace and godlineſs*: and of thy mercy, O Lord, *comfort* all our brethren that are *diſtreſſed*, *ſick*, or any way *comfortleſs*; eſpecially thoſe who are afflicted, either with an *evil conſcience*, becauſe they have ſinned againſt thy *Word*; or for a *good conſcience*, becauſe they will not ſin againſt thy truth. Make the *firſt* to know, that not one drop of the blood of *Chriſt*, was a drop of *vengeance*, but all drops of *grace*, powerful to procure pardon upon repen-

pentance, for the greateſt *ſins* of the chiefeſt ſinner in the world. And for the other, let not, O Lord, thy long-ſufferance either too much *diſcourage* them, or too much *encourage* their enemies; but grant them *patience* in ſuffering, and a gracious and ſpeedy *deliverance*, which way may beſt ſtand with thy glory and their comfort. Give every one of us grace to be always mindful of his laſt end, and to be prepared with *faith* and *repentance*, as with a *wedding Garment*, againſt the time that thou ſhalt call for us out of this ſinful world. And that in the mean while we may ſo in all things, and above all things, *ſeek* thy *Glory*, that when this mortal life is ended, we may then be made partakers of *immortality*, and life eternal, in thy moſt bleſſed and glorious *Kingdom*.

Theſe, and all other graces, which thou, O Father, ſeeſt to be neceſſary for us and for thy whole Church, we humbly beg and crave at thy hands, concluding this our imperfect prayer, in that abſolute form of Prayer which *Chriſt* himſelf hath taught us, ſaying, *Our Father*, &c.

After Prayers, let every one of thy Houſhold (taking in the fear of God ſuch a breakfaſt or refreſhing as is fit) depart; the Children *to School, the* Servants *to their work, every one to his office, the* Maſter *and* Miſtris *of the Family to their Calling, or to ſome honeſt exerciſes for recreation, as they think fit.*

The Practice of Piety at meals, and the manner of feeding.

BEfore Dinner and Supper, when the Table is covered, ponder with thy ſelf upon theſe *Meditations*, to work a deeper impreſſion in thy heart of Gods *fatherly providence* and *goodneſs* towards thee.

Medita-

Meditations before Dinner and Supper.

1. MEditate, that *hunger* is like the sickness called a *Wolf*, which if thou dost not feed, will devour thee, and eat thee up? and that [m] *meat* and *drink* are but as *Physick*, or means which God hath ordained, to relieve and cure this *natural infirmity*, and necessity of man. Use therefore to eat and drink, rather to sustain and *refresh* the *weakness* of nature, than to satisfie the sensuality and delights of the flesh. Eat therefore to live, but live not to eat. A Scavenger, whose living is to empty, is to be preferred before him that liveth but to fill Privies. There is no service so [n] *base*, as for a man to be a slave to his belly. The Apostle termeth such, *Belly-gods*, Phil. 3. 19. Therefore we may *boldly* term them as the Scriptures do their Idols, [o] *Gallulim*, Dungy-gods, *Hab.* 2. 18, 19. 2 *Kings* 17. 12. And as no one action (*Gods ordinance* excepted) makes a man more to resemble a *beast*, than eating and drinking: so the *abuse* of eating and drinking to *surfeiting*, *drunkenness*, and *spewing*, makes a man more *vile* than a *beast*.

m *Hoc me docuisti ut quemadmodum medicamenta sic alimenta sumpturus accedam.* Aug. l. 10. Conf.

n *Majorem & ad majora genitus, quam ut mancipium simmei corporis*, Sen.

o Of *Galal*, which signifieth mans dung, as Ezek. 4. 17, 18.

2. Meditate on the *omnipotency* of God, who [p] made all these creatures of *nothing*; of his *wisdom*, who feedeth so many *infinite creatures through the universal world*, maintaining all their lives, which he hath given them; which surpasseth the wisdom of all the Angels in heaven; and of his *clemency* and *goodness*, in [q] *feeding* also his very *enemies*,

p Heb. 11. 3.

q Psal. 145. 15, 16. Mat. 5. 44, 45, &c. Acts 14. 17.

3. Meditate how many sorts of creatures, as *beasts*, *fish*, and *fowl*, have left their lives, to become food to nourish thee; and how *Gods providence* from remote places hath brought all these portions together on thy table for thy nourishment; and how by these dead creatures he maintains thee in *health* and *life*.

4. Meditate, that seeing thou hast so many

[r] *pledges*

[s] *pledges* of *Gods* Fatherly *bounty*, *goodneſs*, and mercy towards thee, as there are diſhes of meat on the Table: O ſuffer not in ſuch a place, ſo *gracious a God* to be abuſed by *ſcurrility*, *ribauldry*, or *ſwearing*; or thy [t] fellow-brother, by diſgraceful *back-biting*, *taunting*, or *ſlandering*.

5. Meditate, how that thy Maſter [u] *Jeſus Chriſt* did never eat any Food, but *firſt* he bleſſed the Creatures, and gave thanks to his heavenly Father for the ſame. And after his *laſt Supper*, we read that he *ſung a Pſalm*. For this was the Commandment of God; *When thou haſt eaten and filled thy ſelf, thou ſhalt bleſs the Lord thy God*, &c. This was the practice of the *Prophets*: For, *the people would not eat at their Feaſt till Samuel came to bleſs their meat*. And ſaith *Joel* to Gods people: *You ſhall eat and be ſatisfied, and praiſe the name of the Lord your God*. This alſo was the practice of the *Apoſtles*. For St. *Paul* in the Ship gave *thanks before meat*, in the preſence of all the people that were therein. Imitate thou therefore in ſo holy an action, ſo bleſſed a Maſter, and ſo many worthy Preſidents that have followed him, and gone before thee. It may be becauſe thou haſt never uſed to give thanks at meals, therefore thou art now aſhamed to begin. Think it no ſhame to do what *Chriſt* did; but be rather aſhamed that thou haſt ſo long neglected ſo *Chriſtian* a duty. And if the *Son of God* gave his Father ſuch great thanks for a dinner of [w] *Barley-bread* and *broiled fiſh*, what thanks ſhould ſuch a *ſinful man* as thou art, render unto God, for ſuch variety of good, and dainty cheer? how many a true Chriſtian would be glad to *fill* his belly with the morſels which thou *refuſeſt*, and do *lack* that which thou *leaveſt*? How *hardly* do others *labour* for that which they eat, and thou haſt thy food provided for thee, without either *care* or *labour*? To conclude, if [x] *Pagan Idolaters* at their Feaſts were accuſtomed to *praiſe* their *falſe Gods*, what a ſhame is it

[s] *Hanc ob cauſam Gentiles menſas ſacra & feſta nominabant* St. *Auguſt.* had written over his Table, *Quiſquis amat dies abſentem rodere amicum, hanc menſam vetitam noverit eſſe ſibi.* Pollil. de vita Aug.

[t] Luke 9. 16. Mat. 14. 19. & 15. 36. Mark 1. 41. and 8. 6. Luke 24. John 5. 11. Mat. 26. 3. Deut. 8. 10. 1 Sam. 19. 18. Joel. 1. 26. Acts 17. 35.

[u] John 6. 9. and 21. 6.

[x] Dan. 5. 1, 4.

it for a Christian (at his dinners and suppers) not to
x Acts 17. 28. praise the true God, x *in whom we live, move, and have our being?*

6. Meditate, that thy *body* which thou dost now so daintily feed, must be (thou knowest not how soon)
y Job 17. 14. *meat for worms, when thou shalt say* y *to corruption, thou art my Father, and to the Worm, thou art my Mother, and my Sister.*

z Psalm 69. 2. 7. Meditate, how that many a z *mans table is made his snare*; so that through his intemperancy and unthankfulness, the meat which should nourish his body, *kills* him with a surfeit; insomuch, that more are killed
a Gen. 3. 17. 1 Tim. 4. 5. with this a *snare* than with the sword. And seeing, that since the *curse*, the use (as of all creatures, so likewise) of *meat* and *drink* is unto us unclean, till the same be *sanctified* by the *Word* of God and *Prayer*; and that
b Mat. 4. 4. Lev. 26. 26. Ezek. 4. 16. and 5. 16. man liveth not by b *bread only*, but by the *Word of Gods Ordinance*, and his *blessing*, which is called the *staff of bread*. Sit not therefore c down to eat before
c 1 Sam. 9. 13. Mat. 14. 6. Luke 24. 30. you *pray*, and rise not before you give God *thanks*. Feed to suffice nature, yet rise with an *appetite*, and remember thy poor Christian *Brethren*, who suffer hunger, and want those good things wherewith thou
d 1 Cor. 10. 7. Rom. 14. 6. 1 Thess. 5. 18. Eccl. 5. 1. Eccl. 10. 17. Luke 21. 34. Eccl. 31. 30. dost abound.

These things, or some of them premeditated (if there be not a d Samuel *present)* lift up with all comely reverence *thy heart with thy hands and eyes, unto the great* Creator *and Feeder of all* Creatures, *and before Meat pray unto him thus.*

Nehem. 6. 10. Amos 6. 6. d 1 Sam. 9. 13. Matth. 14. 19.

Grace before Meat.

e Psalm 104. 22. Joel 1. 19 Psalm 147. 9. O Most gracious God, and loving Father, who feedest e *all creatures living*, which depend upon thy Divine *providence*; we beseech thee *sanctifie*

these

[f] these creatures which thou hast ordained for us: give them virtue to nourish our bodies, in *life* and *health*; and give us grace to receive them *soberly* and *thankfully*, as from thy hands; that so in the [g] *strength* of these, and other thy *blessings*, we may walk in the *uprightness* of our *hearts*, before thy face this day, and all the days of our lives, through *Jesus Christ* our Lord and only Saviour. *Amen.*

[f] Job 39. 3. 1 Tim. 4. 5.

[g] 1 Reg. 19. 8.

Or thus.

MOst gracious God, and merciful Father, we beseech thee *sanctifie* these creatures for our use: make them healthful for our nourishment, and us *thankful* for all thy blessings, through Christ our Lord and only Saviour, *Amen.*

Another Grace before Meat.

OEternal God, *in whom we live, move, and have our being*, we beseech thee to bless unto thy Servants these Creatures, that in the *strength* of them we may *live*, to the setting forth of thy praise and glory; through Jesus Christ our Lord and only Saviour. *Amen.*

After every meal be careful of thy self and Family, as Job *was for himself and his Children*, Job 1, 4. *lest that in the chearfulness of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to man: And therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner.*

BLessed be thy holy name, O Lord our God, for these thy good benefits wherewith thou hast so *plentifully* at this time refreshed our bodies. O Lord, vouchsafe likewise to *feed* our *souls* with the *spiritual food* of thy holy *Word* and *Spirit* unto life everlasting. Lord defend and save thy whole Church, our gracious King *Charles*, Queen *Mary*, the noble and hopeful Prince *Charles*, and all the Royal Progeny; the reli-

gious Lady *Elizabeth*, the Kings only Sister, and her Princely Issue: Forgive us our sins, and unthankfulness; pass by our manifold infirmities, make us mindful of our last end, and of the reckoning that we are to make to thee therein; and in the mean while grant unto us health, peace, and truth, in Jesus Christ our Lord and only Saviour, *Amen.*

Or thus.

BLessed be thy holy name (O Lord) for these thy good benefits wherewith thou hast refreshed us at this time. Lord, forgive us all our sins and frailties, save and defend thy whole Church, our *King* and his Royal *posterity*; and grant us health, peace, and truth in Christ our only Saviour, *Amen.*

Or thus.

WE give thee thanks (O heavenly Father) for feeding our bodies so graciously with thy good creatures to this temporal life; beseeching thee likewise to feed our souls with thy holy word unto life everlasting. Defend (O Lord) thine universal Church, the *King*, and *Royal Posterity*, and grant us continuance of thy grace and mercy, in Christ our only Saviour, *Amen.*

The Practice of Piety at Evening.

At Evening, when the due time of repairing to rest approacheth, call together again all thy Family. Read a Chapter in the same manner that was prescribed in the morning. Then (in holy imitation of our Lord and his Disciples) sing a Psalm. But in singing of Psalms, either after Supper, or at any other time, observe these Rules.

Rules to be observed in singing of Psalms.

1. BEware of singing Divine Psalms for an *ordinary recreation*, as do men of impure spirits, who

who ſing holy *Pſalms* intermingled with prophane *Ballads*.

They are *Gods Word*, take them not in thy mouth in vain.

2. Remember to ſing *Davids Pſalms* with [h] *David's* ſpirit. [h] Matth. 22. 43.

3. Practiſe St. *Paul*'s rule, *I will ſing with the ſpirit, but I will ſing with the* [i] *underſtanding alſo.* [i] 1 Cor. 14. 15.

4. As you ſing, [k] uncover your heads, and behave your ſelves in comely reverence, as in the ſight of God, ſinging to God, in Gods own words: but be ſure that the *matter* make more [l] *melody* in your *heart*, than the *Muſick* in your ears; for the ſinging with a grace in our hearts, is that which the Lord is delighted withal, according to that old Verſe; [k] 1 Cor. 11. 4. [l] Epheſ. 5. 19 Col. 3. 16

Non vox, ſed votum; non muſica cordula ſed cor;
Non clamans, ſed amans, pſallit in aure Dei.
'Tis not the voice, but vow,
Sound heart, not ſounding ſtring;
True zeal, not outward ſhew,
That in Gods ear doth ring.

5. Thou mayeſt (if thou think good) ſing all the *Pſalms* over in order; for all are moſt divine and comfortable; but if thou wilt chuſe ſome *ſpecial Pſalms*, as more fit for ſome *times* and *purpoſes*, and ſuch as by the oft uſage, thy people may the *eaſier commit* to memory.

Then ſing,

In the morning, *Pſalm* 3. 5. 16. 22. 144.
In the evening, *Pſalm* 4. 127. 141.
For mercy after a ſin committed, *Pſalm* 51. 103.
In ſickneſs, or heavineſs, *Pſalm* 6. 13. 88. 90. 91. 137. 146.
When thou art recovered, *Pſalm* 32. 33.
On the Sabbath day, *Pſalm* 19. 92. 65.
In the time of joy, *Pſalm* 80. 98. 107. 136. 145.
Before Sermon, *Pſalm* 1. 12. 147. the 1 and 5 part of the 119.

After Sermon any Pſalm which concerneth the chief argument of the Sermon.

At the Communion, *Pſalm* 22. 23. 103. 111. 116.

For ſpiritual ſolace, *Pſalm* 15. 19. 25. 46. 47. 112. 116.

After wrong and diſgrace received, *Pſalm* 42. 69. 70. 140. 144.

After the Pſalm, all kneeling down in reverend manner (as is before deſcribed) let the Father of the Family (or the chiefeſt in his abſence) pray thus.

Evening Prayer for a Family.

O Eternal God, and moſt gracious Father, we thine unworthy Servants here aſſembled, do caſt down our ſelves at the *foot-ſtool* of thy *grace*, acknowledging that we have inherited our Fathers corruption, and actually in thought, word, and deed, tranſgreſſed all thy holy Commandments, ſo that in us naturally, there dwelleth nothing that is good; for our hearts are full of ſecret pride, anger, impatience, diſſembling, lying, luſt, vanity, prophaneneſs, diſtruſt, *too much* love of our ſelves, and the world, too little love of thee, and thy Kingdom, but empty and void of *faith*, *love*, *patience*, and every ſpiritual grace. If thou therefore ſhouldeſt but enter into judgment with us, and ſearch out our natural *corruption*, and obſerve all the *curſed fruits* and *effects* that we have derived from thence, *Satan* might juſtly challenge us for his own, and we could not expect any thing from thy Majeſty, but thy *wrath*, and our *condemnation*, which we have long ago deſerved. But good Father, for *Jeſus Chriſt* thy dear Sons ſake, [m] *in whom only thou art well pleaſed*; and for the merits of that bitter Death, and bloody Paſſion, which we believe that he hath *ſuffered for us*, have mercy upon us, pardon and *forgive* us all our *ſins*, and *free* us from the ſhame and confuſion

[m] Mat. 3. 17.

confuſion which is due unto us for them, that they may never ſeize upon us to our *confuſion* in *this life*, nor to our *condemnation* in the world which is *to come*. And foraſmuch as thou haſt created *us* to ſerve *thee* as all other creatures to ſerve *us*: ſo we beſeech thee inſpire thy *holy Spirit* into our hearts, that by his illumination and effectual working we may have the inward ſight and feeling of our ſins, and natural corruptions, and that we may not be blinded in them through *cuſtom*, as the reprobates are, but that we may more and more loath them, and be heartily griev'd for them, endeavouring by the uſe of all *good means*, to overcome, and get out of them. O let us feel the power of [n] *Chriſts* death, killing ſin in our mortal bodies; and the virtue of his * *Reſurrection*, raiſing up our ſouls to newneſs of life. Convert our hearts, ſubdue our affections, regenerate our minds, and purifie our nature; and ſuffer us not to be drown'd in the ſtreams of thoſe filthy vices, and ſinful pleaſures of this time, wherewith thouſands are carried headlong to *eternal deſtruction*; but daily frame us more and more to the [o] *likeneſs* of thy *Son Jeſus Chriſt*, that in righteouſneſs and true holineſs we may ſo ſerve and glorifie thee, that living in thy *fear*, and dying in thy *favour*, we may in thine appointed time, attain to the bleſſed Reſurrection of the Juſt, unto eternal life. In the mean while, O Lord, increaſe our *Faith* in the ſweet promiſes of the Goſpel, and our Repentance from dead works, the aſſurance of our hope in thy promiſes, our *fear* of thy name, the *hatred* of all our ſins, and our love unto thy children, eſpecially thoſe whom we ſhall ſee to ſtand in need of our help and comfort; that ſo, by the fruits of Piety, and a righteous life, we may be aſſured that thy holy Spirit doth dwell in us, and that we are thy children by *Grace* and *Adoption*. And grant us, good Father, the continuance of health, peace, and maintenance, and all other outward things,

n Rom. 6. 6.
* Phil. 3. 10.
o Rom. 8. 29. Ephe. 4. 24.

so far forth as thy Divine wisdom shall think meet and necessary for every one of us.

And here, O Lord, according to our bounden duty, we confess that thou hast been exceeding merciful unto us in all things of this life; but infinitely more merciful in the things of a better life; and therefore we do here from our very souls, render unto thee all humble and hearty thanks for all thy blessings and benefits bestowed upon our souls and bodies; acknowledging thee to be that [p] *Father of light from whom we have received all those good and perfect gifts*; and unto thee alone for them, we ascribe to be due all glory, honour, and praise, both now and evermore. But more especially, we praise thy Divine Majesty, for that thou hast defended us this day from all perils and dangers, so that none of those judgments (which our sins have deserved) have fallen upon any one of us. Good Lord, forgive us the sins which this day we have committed against thy Divine Majesty, and our brethren; and for *Christ* his sake be reconciled unto us for them.

p James 1. 17.

And we beseech thee likewise of thine infinite goodness and mercy to defend and protect us, and all that belong unto us, this night, from all dangers of fire, robbery, terrors of [q] evil Angels, or any other fear or peril which for our sins might justly fall upon us: And that we may be safe [r] *under the shadow of thy wings*; we here commend our bodies and souls, and all that we have, unto thy Almighty protection. Lord, bless and defend both us and them from all evil, And whilst we sleep, do thou *O Father* (who never slumberest nor sleepest) watch over thy children, and give charge to thy [s] *Holy Angels to pitch their Tents round about our houses and dwellings*, to *guard* us from all dangers, that sleeping with thee, we may the next morning be wakened by thee; and so being refreshed with moderate sleep, we may

q Psalm 78. 49.

r Psal. 9. 5.

s Gen. 32. 2. 2 Kings 6. 16, 17. Psal. 91. 11, 12. Heb. 1. 14.

be

be the fitter to ſet forth thy glory in the conſcionable duties of our callings.

And we beſeech thee, O Lord, to be merciful likewiſe to thy whole Church, and to continue the tranquillity of theſe Kingdoms, wherein we live, turning from us thoſe plagues which the *crying ſins* of this Nation do cry for.

Preſerve our Religious King *Charles*, Queen *Mary*, the noble and hopeful Prince *Charles*, with the reſt of the Royal Progeny, the religious Lady *Elizabeth*, the Kings only Siſter, and her Princely Iſſue; all our Magiſtrates and Miniſters, all that fear thee, and call upon thy name; all our Chriſtian Brethren and Siſters that ſuffer *ſickneſs*, or any other *affliction* or *miſery*: eſpecially thoſe, who any where do ſuffer perſecution for the teſtimony of thy holy *Goſpel*; grant them patience to bear thy Croſs, and deliverance, when, and which way it ſhall ſeem beſt to thy Divine Wiſdom. And Lord, ſuffer us never to forget our laſt end, and thoſe reckonings, which then we muſt render unto thee. In health and proſperity make us *mindful* of *ſickneſs*, and of the *evil day* that is behind, that theſe things may not overtake us as a [t] *ſnare*, but that we may in good meaſure, like [u] *wiſe Virgins* be found prepared for the coming of *Chriſt* the ſweet *Bridegroom* of our ſouls. And now, O Lord, moſt holy and juſt, we confeſs that there is no cauſe, why thou (who art ſo much diſpleaſed with ſin) ſhouldeſt hear the Prayer of ſinners, but for his ſake only who ſuffered for ſin, and ſinned not. In the only mediation therefore of thine *eternal Son Jeſus* our Lord and Saviour, we humbly beg theſe, and all other graces which thou knoweſt to be needful for us, ſhutting up theſe our imperfect requeſts in that moſt holy Prayer which Chriſt himſelf hath taught us to ſay unto thee, *Our Father*, &c.

[t] Luke 21. 35.
[u] Mat. 25. 3. &c.

Thy grace, O Lord Jeſus Chriſt, thy love, O heavenly

Father, thy comfort and conſolation, O holy and bleſſed Spirit be with us, and remain with us this night, and for evermore, Amen.

Then *ſaluting one another* as becometh *Chriſtians*, who are the *veſſels of Grace*, and *Temples of the Holy Ghoſt*, let them in the fear of God depart every one to his reſt, uſing ſome of the former private meditations for Evening.

Thus far of the Houſholders publick *practice of Piety, with his Family every day. Now followeth his Practice of Piety with the Church on the* Sabbath day.

Meditations of the true manner of practiſing Piety on the Sabbath day.

ALmighty God will have himſelf worſhipped, not only in a *private* manner, by private perſons and Families; but alſo in a more *publick* ſort of all the godly joyn'd together in a viſible *Church*, that by this means he may be known not only to be the *God* and *Lord* of every *ſingular* perſon, but alſo of the creatures of the *whole univerſal* world.

Queſt. But why do not we *Chriſtians* under the *New*, keep the Sabbath on the ſame ſeventh day, whereon it was kept under the *Old Teſtament*.

I anſwer; becauſe that our *Lord Jeſus* (who is the [w] Lord of the *Sabbath*, and whom the [x] Law it ſelf commandeth us to hear) did alter it from the *ſeventh day* to the *firſt day* of the Week, whereupon we keep the Sabbath: For the holy Evangeliſt notes, that our Lord came into the midſt of the holy Aſſembly, on the two firſt days of the two weeks immediately following his Reſurrection, and then *bleſſed* the Church, [y] *breathed* on the Apoſtles the *Holy Ghoſt*, and gave them the *miniſterial Keys*, and power of binding, and remitting ſins. And ſo it is moſt probable he did in a *ſolemn* manner *every firſt day* of the Week, during

w Mat. 12. 1.
x Deut. 18. 18, 19.
y John 20. 22.

ring the forty days he continued on earth, between the *Resurrection* and *Ascension* (for the fiftieth day after being the first day of the Week, the Apostles were assembled) during which time he gave Commandments unto the Apostles, and [z] *spake unto them those things which appertain to the Kingdom of God*, that is, instructed them how they should throughout the *Churches*, (which were to be converted) *change the Sabbath* to the *Lords day*; the bodily sacrifices of *beasts*, to the spiritual sacrifices of *praise*, *Prayer*, and *contrite hearts*; the [a] *Levitical Priesthood* of the Law to the Christian *Ministry* of the Gospel; the *Jewish Temples* and *Synagogues* to *Churches* and *Oratories*; the old *Sacraments* of *Circumcision* and *Passover* to *Baptism*, and the *Lords Supper*, &c. as may appear by the like phrase, *Acts* 19. 8. and *Acts* 28. 23. *Col.* 4. 11. put for the whole *sum* of *Pauls* Doctrine, by which was wrought all these changes, where it took effect. So that as *Christ* was *forty days* instructing *Moses* in *Sinai*, what he should teach, and how he should rule the Church under the Law; so he continued forty days teaching his Disciples in *Sion*, what they should preach, and how they should govern the Church under the *Gospel*. And seeing it is manifest, that within those forty days [b] *Christ* appointed what Ministers should teach, and how they should govern his Church to the worlds end, it is not to be doubted, but that within those *forty days* he likewise ordained on what day they should keep their *Sabbath*, and ordinarily do the works of their Ministry, especially seeing that under the *old Testament* God shewed himself as careful both by his Moral, and Ceremonial Law, to prescribe the *time* as well as the *matter* of his worship. Neither is it a thing to be omitted, that the Lord [c] who hath times and seasons in his own power, appointed the first day of the week to be the very day, [d] wherein he sent down from *Heaven*, the *Holy Ghost* upon

z Acts 1. 2, 3. *Cyril* bids us note, that St. *John* doth not simply set down the manner of Christs appearing unto *Thomas*, but also the circumstance of the time (*post dies octo*,) when he concludes thus, *Diem igitur octavum Dominicum diem esse receptum est Cyr. in Johan. l.* 2. c. 58

a Heb. 7. 11, 12. Eph. 4. 7, 11, 12, 13.

b Eph. 2. 10, 11, 12

c Acts 1. 7.

d Acts 1. 1, &c.

upon the Apostles, so that upon that day they first began, and ever after continued the publick exercising of their Ministry in the [e] preaching of the *Word*, the [f] administration of the *Sacraments*, and the [g] loosing of the sins of penitent sinners. Upon these, and the like grounds, [h] *Athanasius* plainly affirmeth, that the *Sabbath day* was changed by the Lord himself.

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the *Lord*, for the remembrance of his Death, so the Christian Sabbath is called the *Lords day*, because it was ordained of the *Lord*, for the *memorial* of his *Resurrection*. And as the Name of the [i] *Lord* honoureth the one, so doth it the other; and as the Lord of the *Sabbath* by his *royal prerogative* and *transcendent authority* could, so he had also reason to change the holy *Sabbath* from the seventh day to this whereon we keep it. For as concerning the *seventh day* which followed the six days wherein God finished the Creation, there was no such *precise* institution, or necessity of sanctifying it perpetually, but such as by the *same authority*, or upon *greater* reason, and occasion, it might very well be changed and altered unto *some other seventh day*: For the Commandment doth [k] not say, *Remember* to keep holy *the seventh day next following the sixth day of the Creation*, or this, or that *seventh day*; but indefinitely, remember that thou keep holy a [l] *seventh day*. And to speak *properly*, as we take a *day* for the *distinction of time*, called either a *day natural*, consisting of 24 *hours*, or a *day artificial*, consisting of 12 *hours*, from *Sun-rising* to *Sun-setting*; and withal consider the [m] *Sun standing still at noon*, in *Joshua*'s time, *the space of a whole day*; and the [n] *Sun going back ten degrees* (*viz.* five hours, almost half an artificial day) in *Hezekia*'s time, the Jews themselves could not keep their *Sabbath* up-

e Acts 2. 1, 4.
f Acts 2. 38, 40, 42.
g Acts 31 39.
h *Athan in frontis. hom. de sen.* Apo. 1. 20. The scripture of the New Testament gives not this honourable title to anything but only to the blessed Sabbath, and holy Supper. For as he substituted the Lords Supper instead of the Passe-over, so did he the Lords day in the Jewish Sabbaths room.
i 1 Cor. 11. 20.
k Wolph. *Chronol. de Tem. l. 2. c. 2.*
l *Legis substantia est, sex diebus terrenis negotiis incumbere, septima divino cultui dare operam.*
m Joshua 10. 12, 13.
n 2 Kings 20. 11.

on

on that *precise*, and *just distinction of time*, called at the first, the seventh day from the Creation.

Add hereunto, that in respect of the [o] *diversity of Meridians*, and the *unequal rising*, and *setting* of the Sun, every day varieth in some places a *quarter*, in some *half*, in others a whole day: Therefore the *Jewish seventh day* cannot *precisely* be kept at the *same instant* of time every where in the world.

Now, our Lord Jesus having [p] *authority* as *Lord over the Sabbath*, had likewise now far greater reason, and occasion to translate the Sabbath from the *Jewish seventh day*, unto the *seventh day* whereon Christians do keep the Sabbath.

1. Because that by his *Resurrection* from the dead, there is wrought [q] *a new spiritual creation of the world*, without which all the Sons of *Adam* had been *turned* to everlasting *destruction*, and all the works of the first creation had ministred no *consolation* unto us.

And in respect of this new spiritual creation, the Scripture saith that [r] *Old things are passed away, and all things are become new*: [s] *new* Creatures, [t] *new* People, [u] *new* Men, [w] *new* Knowledge, [x] *new* Testament, [y] *new* Commandment, [z] *new* names, [a] *new* way, [b] *new* song, [c] *new* garment, *new* wine, *new* vessels, [d] *new* Jerusalem, [e] *new* Heaven, and a *new* Earth. And therefore of necessity there must be instead of the *old*, a [f] *new* Sabbath day to honour and praise our Redeemer, and to meditate upon the works of our Redemption, and to shew the new change of the old Testament.

3. Because that on this day *Christ* rested from all the sufferings of his *Passion*, and finished the glorious work of our Redemption. If therefore the *finishing* of the work of the *first Creation*, whereby God mightily manifested himself unto his creatures, deserv'd a Sabbath for to *solemnize* the *memorial* of so great a work, to the honour of the worker, and therefore calls it mine

o *Christ. Helvic. Syst. cont. Theol. cum Judæis, cap. de Sab.*

p Matth. 12. 8.

q Isa 65. 17. &c. Isa. 66. 22. Psal. 90. 3.

r 2 Cor. 5. 17.

s Gal. 6. 6.

t 1 Pet. 2. 9.

u Eph. 4. 24.

w Col. 3. 10.

x Matth. 26. 28.

y John 12. 14.

z Apoc. 2. 17.

a Heb. 10. 10.

b Apoc. 3. 9.

c Apoc. 21.

d 2 Pet. 3 13.

e Isa. 66. 21.

f Heb. 4. 9.

mine [g] *holy day*; much more doth the *new Creation* of the world effected by the Resurrection of *Christ* (*whereby he mightily declared himself to be the* [h] *Son of God*) deserve a Sabbath, for the perpetual commemoration thereof, to the honour of *Christ*; and therefore worthily called the [i] *Lords day*. For, as the deliverance out of the Captivity of *Babylon* being greater, took away the *name* from the deliverance out of the [k] *bondage* of *Egypt*, so the day whereon *Christ* finished the *Redemption* of the world, did more justly deserve to have the *Sabbath* kept on *it*, than on that day wherein God ceased from *creating* the world. As therefore in the *Creation*, the first day wherein it was finished, was consecrated for a *Sabbath*, so in the time of *Redemption*, the first day wherein it was perfected, must be dedicated to a holy rest; but still a seventh day kept according to Gods *moral Commandment*. The *Jews* kept the last *day* of the week, beginning the *Sabbath* with the *night*, when [l] God rested: but Christians honour the Lord better on the [m] first day of the week, beginning the *Sabbath* with the *day* when the Lord *arose*. They kept the *Sabbath* in remembrance of the worlds Creation; but *Christians* celebrate it in *memorial* of the Worlds *Redemption*: yea the *Lords day* being the first of the *Creation* and *Redemption*, puts us in mind, both of the making of the *old*, and redeeming of the *new* world.

As therefore under the *Old Testament*, God, by the *glory* consisting of [n] *seven Lamps*, *seven Branches*, &c. put them in remembrance of the *Creation*, *Light*, and *Sabbath rest*: So under the *New Testament*, Christ, *the true light of the world*, approacheth in the *midst of the seven Lamps*, and *seven golden Candlesticks*, to put us in mind to honour our Redeemer in the *light of the Gospel of the Lords seventh day of rest*. And seeing the *Redemption*, both for *might and mercy* so far exceedeth the Creation, it stood with *great* reason that the *greater*

g Isa. 58. 13.
h Rom. 1. 4.
i Apoc. 1. 10.
k Jer. 23. 7. 8.
l Gen. 2. 3. Lev. 23. 32. Neh. 13. 19.
m Mat. 28. 1. Acts 20. 7. 11.
n Exod. 25. 31.

ter work ſhould carry the *honour* of the day. Neither doth the *honourable* title of the *Lords day diminiſh* the *glory* of the *Sabbath*; but rather, being added, *augments* the *dignity* thereof; as the *name* of *Iſrael* added unto *Jacob* made a ° Patriarch the more *renowned*. ° Gen. 32. 28.

The reaſon taken from the example of *Gods reſting* from the work of the *Creation of the world*, continued in force till the Son of *God ceaſed* from the work of the *Redemption* of the *world*, and then the *former* gave place to the *latter*.

4. Becauſe it was *foretold* in the *Old Teſtament*, that the *Sabbath* ſhould be kept (under the *New Teſtament*) on the *firſt day* of the week,

For, firſt, in the 110 p *Pſalm*, which is a Propheſie of *Chriſt* and his Kingdom, it is plainly foretold, that there ſhould be *a ſolemn day of aſſembling, wherein all Chriſts people ſhould willingly come together in the beauty of holineſs*. Inſomuch that q *no rain* (of peace) *ſhall be upon thoſe families, that in that feaſt will not go up to Jeruſalem* (the Church) *to worſhip the King, the Lord of Hoſts*. Now on what day this holy Feaſt and Aſſembly ſhould be kept, *David* ſhewed plainly, in *Pſal.* 118. which was a Propheſie of Chriſt, as appears, *Mat.* 21. 42. *Acts* 4. 11. *Eph.* 2. 20. as alſo by the conſent of all the Jews, as *Jerome* witneſſeth. For, ſhewing how *Chriſt*, by his ignominious death ſhould be *as a ſtone rejected of the Builders, or chief Rulers of Judea, and yet by his glorious Reſurrection ſhould become the chief ſtone of the Corner*; he wiſheth the whole Church to keep holy that day whereupon *Chriſt* ſhould effect this wonderful work, ſaying, r *This is the day which the Lord hath made, let us rejoyce and be glad in it*. And ſeeing that upon this day, that which *Peter* ſaith of *Chriſt* appeareth to be true, *That God made him both Lord* and *Chriſt*, Acts 2. 36. And therefore the whole Church under the *New Teſtament, muſt celebrate the day of Chriſts Reſurrection*. ſ *Rabbi Bacchay* alſo ſaw by the fall

p Pſalm 110. 3.

q Zach. 14. 17.

r Iſa. 118. 24.

ſ Zohar upon Gen. fol. 2. 2. H. Broughton requires Conſent, p. 50, 51.

fall of *Adam* on the ſixth day, that on the ſame day *Meſſias* ſhould finiſh the work of *mans redemption.* And alluding to the ſpeech of *Boaz* to *Ruth*, *ſleep unto the morning*, that *Meſſias* ſhould reſt in his grave all their Sabbath day; and he gathereth from that ſpeech, *Gen.* 1. on the firſt day, *Let there be light*, that the *Meſſias* ſhould riſe on the *firſt day of the week*, from death to life, and cauſe the ſpiritual light of the Goſpel to enlighten the World that lay in the ſhadow of darkneſs and death. The Hebrew Author of the book called, [t] *Sedar Olam Rabbi*, *cap.* 7. recordeth many memorable things which were done upon the firſt day of the week, as ſo many Types that the chief Worſhip of God ſhould (under the *New Teſtament*) be celebrated upon this day. As, *that on this day the cloud of Gods Majeſty firſt ſate upon his people.* Aaron, *and his Children firſt executed their Prieſthood. God firſt ſolemnly bleſſed his people. The Princes of his people firſt offered publickly unto God. The firſt day wherein fire deſcended from Heaven, The firſt day of the World, of the Year, of Months, of the Week*, &c. All ſhadowing, that it ſhould be the firſt, and chief holy day of the *New Teſtament.* [u] St. *Auguſtine* proveth by divers places and reaſons out of the holy Scripture, *that the Fathers and all the holy Prophets under the Old Teſtament did foreſee and know, that our Lords day was ſhadowed by their eigth day of Circumciſion.* And that the *Sabbath ſhould be changed from the ſeventh day to the eighth, or firſt day of the week.* And *Junius* out of *Cyprian* ſaith, that [w] *Circumciſion was commanded on the eighth day, as a Sacrament of the eighth day, when Chriſt ſhould riſe from the dead.* The *Council Foro-Julienſe* affirms, that *Iſaiah propheſied of the keeping of the Sabbath upon the firſt day of the week.* If this *Myſtery* was ſo clearly ſeen by the Fathers under the ſhadows of the *Old Teſtament*, ſure the God of this world hath deeply blinded

t Ex H. Wolph. *Chron. de Temp. l.* 2. *c.* 2.

u *Aug. Ep. ad Januar.* 119. *c.* 13.

w *Sacramentum hoc fuit diei illius oſtavi, quo Dominus reſurrexit ad juſtificationem noſtram, &c. ut ſcribit ad Fidum. Cyp. l.* 3. *Ep.* 10. *Jun. in Gen.* 17. 12.

their

their minds, who cannot see the truth thereof under the [x] shining light of the Gospel. Therefore this change of the Sabbath day, under the New, is nothing but a fulfilling of that which was prefigured and foreprophesied under the Old Testament. [x] 2 Cor. 4. 4.

5. According to their Lords mind and commandment, and the direction of the *Holy Ghost* (which alway *assisted* them in their *Ministerial Office*) the Apostles in all the Christian Churches (which they planted) ordained that the Christians should keep the holy Sabbath upon that seventh day, which is *the first day of the week*; [y] *Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so do ye also*; *Every first day of the week*, &c. [z] *When ye come together in the Church* (being the Lords day) *to eat the Lords Supper*, [a] *to remember and shew the Lords death till he come*, &c. In which words note;

[y] 1 Cor. 16. 11, 12.

[z] The Syriack Translation hath *Quum congregamini, non sicut jussum est in die Dominii nostri, commeditis & bibitis.* The Arabian translation hath thus, *Non comeditis & bibitis prout vere dictus Dominus noster decet.* And Fezawitnesseth that in one ancient Greek

1. That the *Apostle* ordained this day to be kept holy; therefore a Divine Institution.

2. That the *day* is named the *first day of the Week*, therefore not the Jewish *seventh*, or any other.

3. *Every first day* of the week, which sheweth a perpetuity.

4. That it was ordained in the *Churches of Galatia*, as well as of *Corinth*, and he setled one uniform *order* in all the [b] *Churches of the Saints*; therefore it was *universal*.

5. That the *exercises* of this day were [c] *Collections* for the poor (which appears by *Acts* 2. 42. and *Justin Martyr*'s testimony, *Apolog.* 2.) which were gathered in the holy Assembly after *Prayer*, *preaching of the Word*, and *Administration of the Sacraments*; therefore it was spiritual.

Copy there is read, ἡ κυριακὴ, the Lord's day, added to every first day, &c.
a 1 Cor. 11. 20, 25, 26. b 1 Cor. 14. 33. c As the phrase of breaking of bread comprehendeth all other exercises of *Religion*, Acts 20. 7. so this phrase of *laying by in store*, comprehendeth all other exercises of the Sabbath; and why should the Apostle require the Collection to be made on the first day of the week, but because that on this day the holy Assembly was held in the Apostles time?

6. That

6. That he will have the *Collection* (though neceſſary) removed, againſt his coming, leſt it ſhould hinder his preaching, but not their holy meeting on the Lords day; for it was a time ordained for the *publick Worſhip* of the Lord, which argueth a neceſſity.

And in the ſame Epiſtle St. *Paul* proteſteth, that he delivered them none other Ordinance, or Doctrine, but [d] *what he had received of the Lord.* Inſomuch that he chargeth them, that [e] *if any man think himſelf to be a Prophet, or ſpiritual, let him acknowledge that the things that I write unto you are the Commandments of the Lord.* But he *wrote* unto them, and ordained among them, to keep their *Sabbath* on the *firſt day* of the week; therefore to keep the *Sabbath* that day, is the very *Commandment* of the Lord. And how can he be either a true Prophet, or have any grace of Gods ſpirit in his heart, who ſeeing ſo clearly the Lords day to have been inſtituted and ordained by the Apoſtles, will not acknowledge the keeping holy of the *Lords day* to be a *Commandment* of the Lord? The Jews confeſs this *change* of the Sabbath to have been made by the Apoſtles, *Peter Alphon. in Dialog. contra Judæos, tit.* 12. they are therefore more blind and ſottiſh than the Jews, who prophanely deny it.

d 1 Cor. 1. 13. and 15. 12.
e 1 Cor. 14. 37.

At *Troas* likewiſe St. *Paul*, together with ſeven of the *chief Evangeliſts* of the Church; [f] *Sopater*, *Ariſtarchus*, *Secundus*, *Gaius*, *Timotheus*, *Tychicus*, and *Trophimus*, and all the Chriſtians that were there, kept the holy Sabbath on the *firſt* day of the week, in praying, preaching, and receiving the *Lords Supper?*

f Acts 20. 4, 5, 6, &c.

And it is a thing to be noted, that *Luke* ſaith not, that the Diſciples were ſent to hear *Paul* preach, but *the Diſciples being come together to break bread upon the firſt day of the week*, that is, to be partakers of the holy Communion, at what time the Lords death was by the preaching of the Word ſhewed, 1 *Cor.* 16. 26. *Paul preached unto them*, &c. And that none kept thoſe meetings

meetings but *Christians*, who only are called Disciples; *Acts* 11. 26. But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to go on *their Sabbath day*, to the place where the Jews and their Proselytes were wont to pray, and there preached unto them, *Acts* 16. 12, 13. So that it is as clear as the *Sun*, that it was the *Christians* usual manner, to pass over the Jewish [g] *seventh day*, and to keep the *Sabbath* and their holy meeting on the *first* day of the week. And why doth St. *John* call this the [h] *Lords day*, but because it was a day known to be generally kept holy to the honour of the Lord Jesus (who rose from death to life upon that day) througout all the *Churches* which the Apostles planted? which St. *John* called the *Lords day*, the rather to stir up Christians to a *thankful* remembrance of their *Redemption*, by Christ his *Resurrection* from the dead. And with the day, the *blessing* of the Sabbath is likewise *translated* to the *Lords day*, because that all the sanctification belonging to this [i] *new world* is in Christ, and from him conveyed to Christians. And because there cannot come a greater authority than that of *Christ* and his *Apostles*, nor the like cause as the *new creation* of the world, therefore the Sabbath can never be altered from this day to any other whilst this world lasteth. Add hereunto how the Scripture noteth, that in the *first* planting and setling of the *Church*, nothing was done but by the special order and direction of the *Apostles*, 1 *Cor.* 11. 34. 1 *Cor.* 14. 36, 37. *Tit.* 1. 5. *Acts* 15. 6. 24. And the *Apostles* did nothing but what they had warrant for from *Christ*, 1 *Cor.* 11. 23.

[g] Acts 21. 4, &c.

[h] Apoc. 1. 10. *Mos Christianus*, &c. It is the manner of Christians to call it the Lords day. *Bed. in Luc.* c. 41.

[i] Heb. 2. 5. Heb. 2. 11. and 5. 9.

To sanctifie then the *Sabbath* on the seventh day, is not a ceremonial Law abrogated, but the moral and perpetual Law of God perfected. So that the same perpetual Commandment which bound the Jews to keep the Sabbath on that seventh day, to *celebrate* the *worlds Creation*, binds *Christians* to solemnize the *Sabbath*

on this *seventh* day in memorial of the *Worlds Redemption*: for the *fourth Commandment*, being a *Moral Law*, requireth a *seventh day*, to be kept holy for ever. And the *Morality* of this, as of the rest of the *Commandments*, is more religiously to be kept of us under the *Gospel*, than of the *Jews* under the *Law*: by how much we (in *Baptism*) have made a more *special Covenant* with God, to keep his Commandments: and God hath covenanted with us, to free us from the *curse*, and to assist us with his *Spirit* to keep his *Laws*. And that this *Commandment* of the *Sabbath* (as well as the other nine) is *moral* and *perpetual*, may plainly appear by these reasons.

Ten Reasons demonstrating the Commandment of the Sabbath to be Moral.

1. BEcause *all* the reasons of this Commandment, are moral and perpetual: And God hath *bound* to the obedience of this Commandment, with more forcible reasons than to *any* of the rest. First, because he did foresee, that irreligious men would either more carelesly *neglect*, or more boldly *break* this Commandment than any other. Secondly, because that in the *practice* of this Commandment, the *keeping* of all the other consisteth: which makes God so often complain, that all his *worship* is neglected, or overthrown, when the *Sabbath* is either [k] neglected or transgressed. It would make a man amazed (saith Mr. *Calvin*) to consider how oft, and with what *zeal and protestation* God requireth all (that will be his *people*) to [l] sanctifie the seventh day. Yea, how the *God of mercy*, *mercilesly* punisheth the breach of this Commandment with cruel death; as though it were the sum of his whole honour and service.

k Jer. 17. 2 Ezek. 20. 19, 20, 21, 24. Ezek. 23. 38. Nehem. 9. 4.

l Ex. Bod. de Repul. l. 4. c. 2.

And it is certain, that he who makes no conscience to break the *Sabbath*, will not (to serve his turn) make

make any conſcience to break any of the other Commandments; ſo he may do it without *diſcredit* of his reputation, or *danger* of mans Law. Therefore God placed this Commandment in the *midſt* of the two Tables: becauſe the keeping of *it*, is the *beſt* help to the keeping of the *reſt*. The *conſcionable* keeping of the *Sabbath*, is the *Mother* of all Religion, and good diſcipline in the Church. Take away the *Sabbath*, and let every man ſerve God *when* he liſteth: and what will ſhortly become of *Religion*, and that [m] *peace* and *order* which God will have to be kept in his *Church?* the *Sabbath day* is Gods *Market day*, for the weeks proviſion, wherein *He* will have us to come unto *him*, and [n] *buy of him without ſilver or mony*, the *bread* of Angels, and *water* of life, the *wine* of the Sacrament, and *Milk* of the Word to feed our ſouls: [o] *tried Gold*, to enrich our faith: precious *Eye-ſalve* to heal our ſpiritual blindneſs: and the *white rayment* of Chriſts righteouſneſs, to cover our filthy nakedneſs. He is not *far* from true *Piety*, who makes Conſcience to keep the *Sabbath* day: but he who can *diſpence* with his Conſcience to *break* the *Sabbath* for his own profit or pleaſure, his *heart* never yet felt, what either the *fear* of God, or *true* Religion meaneth. For of this Commandment may that ſpeech of St. *James* be verified; [p] *He that faileth in one is guilty of all.* Seeing therefore, that God hath *fenced* this Commandment with ſo many *moral* reaſons, it is evident that the Commandment it ſelf is *moral*.

[m] 1 Cor. 14. 33. 40.

[n] Iſa. 55. 1, 2.

[o] Apoc. 3. 18.

[p] James 2. 9.

2. Becauſe it was commanded of God to *Adam* in his *Innocency*; whilſt (holding his happineſs, not by faith in *Chriſts Merits*, but by obedience to *Gods Law*:) he *needed* no ceremony, ſhadowing the Redemption of Chriſt. A Sabbath therefore of a ſeventh day cannot be ſimply a Ceremony, but an Eſſential part of Gods worſhip, enjoyned unto Man, when there was but one condition of all men. And if it was neceſſary for our

first Parents to have a Sabbath day, to serve God in their *perfection*; much more need their *Posterity* to keep the Sabbath in the state of their *corruptions*. And seeing *God himself* kept this day holy, how can that man be holy, that doth *wilfully* prophane it?

3. Because it is one of the Commandments which *God* spake with his own mouth, and twice [q] wrote with his *own* fingers in Tables of stone, to signifie their authority and perpetuity. All that God wrote were *Moral* and *Perpetual* Commandments, and those are reckoned [r] *ten* in number. If this were now but an abrogated Ceremony, then there were but *nine Commandments*. The Ceremonial that were to be *abrogated by Christ*, were written all by *Moses*. But this of the Sabbath, with the other nine, written by God himself, were put into the Ark, [s] where no ceremonial Law was put, to shew that they should be the perpetual *Rules* of the Church, yet such as none could *perfectly* fulfil and keep, but only Christ.

q Exod. 34, 1. &c.

r Deut. 4. 13.

s 1 Reg. 8. 9. Heb. 9. 3.

4. Because Christ professeth [t] *that he came not to destroy the Moral Law*: and that the least of them should not be abrogated in his Kingdom of the *New Testament*. Insomuch that [u] *whosoever breaketh one of the least of these ten Commandments, and teacheth men so, he should be called the least in the Kingdom of Heaven*: that is, he should have no place in his Church. Now the Moral Law commandeth one day of seven to be perpetually kept a holy Sabbath. And Christ himself *expressly* mentioneth the keeping of a Sabbath among his Christians at the destruction of *Jerusalem*, about 42 years after his Resurrection. By which time, all the *Mosaical* ceremonies (except eating of blood, and things strangled) were by a publick Decree of all the Apostles quite abolished, and abrogated in [w] Christian Churches. And therefore Christ admonished his Disciples, [x] *to pray that their flight be not in Winter, nor on the Sabbath day*, Not in the Winter: for that (by reason

t Rom. 5. 17.

u Mark 5. 19.

w Acts 15. 10. 21, 24, 28

x Mat. 24. 20.

reaſon of the foulneſs of the ways and weather) their flight ſhould be more *painful* and *troubleſom* unto them: not upon the Sabbath, becauſe it would be more *grievous* to their hearts, to ſpend that day in toiling to ſave their *lives*, which the Lord had commanded to be ſpent in *holy exerciſes*, to comfort their *ſouls*. Now if the ſanctifying of the Sabbath on this day had been but *ceremonial*, it had been no grief to have fled on this day no more than on any other day of the week. But in that Chriſt doth render ſo much this fear and grief of being driven to *fly on the Sabbath day*: and therefore wiſheth his to pray unto *God*, to prevent ſuch an occaſion: he plainly demonſtrates, that the *obſervation* of the *Sabbath* is no abrogated ceremony, but a Moral Commandment, confirmed and eſtabliſhed by *Chriſt* among *Chriſtians*. If you would know the day whereupon Chriſt appointed Chriſtians to keep the *Sabbath*, St. *John* will tell you, that it was on the *Lords day*, Apoc. 1. 10. If you will know on what day of the week that was, St. *Paul* will tell you, that it was on every *firſt day* of the week, 1 *Cor.* 16. 1.

As *Chriſt* admoniſhed, ſo *Chriſtians* pray, and according to their prayers, God (a little before the wars began) [y] *warned by an Oracle*, all the *Chriſtians* in *Jeruſalem*, to depart thence, and to go to *Pella*, a little Town beyond *Jordan*: and ſo to eſcape the wrath of *God* that ſhould fall upon that City and Nation. If then a *Chriſtian* ſhould not, without *grief of heart*, flie for the *ſafety* of his life on the *Lords day*, with what *joy* or *comfort* can a true Chriſtian *neglect* the holy *exerciſes* of Gods worſhip in the *Church*, to ſpend the greateſt part of the *Lords day* in prophane and carnal ſports, or ſervile labour? And ſeeing the deſtruction of [z] *Jeruſalem* was both a *Type*, and an aſſurance of the deſtruction of the *World*, who ſeeth not, but that

y *Euſeb. hiſt. Eccl. l.* 3. *c.* 5. It is probable, that this Oracle was that voice, (*Migremus hinc*) which, with an Earthquake was heard by night in the Temple, mentioned by *Joſephus*, *de bello Judaico*, *lib.* 7. *cap.* 12. z Matthew 24. 35.

the holy Sabbath must continue till the very end of the world?

5. Because that all the *Ceremonial* Law was enjoyned to the *Jews* only, and not to the *Gentiles*: but this Commandment of the holy Sabbath (as Matrimony) was instituted of *God*, in the state of *Innocency*, when there was but one state of all men: and therefore adjoyned to the *Gentiles*, as well as to the *Jews*: So that all Magistrates and Housholders were commanded to [a] *constrain all strangers* (as well as their own *Subjects* and *Family*) to observe the holy Sabbath, as appears by the fourth Commandment; and practice of [b] *Nehemiah*. All the *Ceremonies* were a [c] partition wall to separate *Jews* and *Gentiles*. But seeing the *Gentiles* are bound to keep this Commandment as well as the *Jews*, it is evident that it is no *Jewish* Ceremony. And seeing the same authority is for the Sabbath, that is for Marriage: a man may as well say, that Marriage is but a ceremonial Law, as the Sabbath. And remember, that where *Marriage* is termed but once the [d] Covenant of God, because instituted by God in the *beginning*: so the Sabbath is every where called the *Sabbath of the Lord thy God*, because ordained by God *in the same* beginning both of *time*, *state*, and *perpetuity*: therefore not Ceremonial.

a Isa. 56. 6.

b Nehe. 13. 11, &c.

c Ephes. 2. 14.

d Prov. 2 17. Matth. 19. 6, 8. *Nimium in vetitis.* Hor. Rom. 7. 14. Gen. 1. 18. Job 9. 9. Job 38. 31. Amos 5. 8.

The *Corruption* of our nature found in the manifest opposition of wicked men, and in the *secret unwillingness* of good men to sanctifie *sincerely* the Sabbath, sufficiently demonstrateth that the Commandment of the Sabbath is *spiritual* and *moral*.

7. Because that as *God* by a *perpetual* decree, made the Sun, the Moon, and other lights in the *Firmament* of Heaven, not only to divide the *day from the night*, but also to be for [e] *signs* and for [f] *seasons*, and for [g] *days*,

e To distinguish betwixt Spring and Harvest, Summer and Winter, and to foreshew Judgments to come. f *Moadim sig.* Sacred times appointed for Gods holy worship having special significations and promises. g One of the seven days of the week from the other.

and

and for [h] *years*, so he ordained in the *Church* on earth, the holy Sabbath to be, not only the *appointed season*, for his solemn worship, but also the perpetual *rule and measure of time*. So that as seven days make a *Week*, four *Weeks* a *Month*, 12 *Months a Year*: so *seven Years* make a *Sabbath of Years*, seven *Sabbaths* of *Years* a *Jubile*: or 80 *Jubiles*, or 4000 years, or after *Ezekiel* 4000 cubits, the whole time of the *Old Testament*, till Christ by his *Baptism* and *preaching*, began the state of the *New Testament*. Neither can I here pass over without admiration, how the Sacrament of *circumcision* continued in the Church 39 *Jubilees* from *Abraham*, to whom it was first given, unto the *Baptism* of *Christ* in *Jordan*: which was just so many *Jubilees* (after [i] *Bucholcerus* account) as the world had continued before from *Adam*, to the birth of *Abraham*. *Moses* began his Ministry in the 80 year of his Age; *Christ* enters upon his Office in the 80 *Jubilee* of the Worlds Age. *Joseph* was thirty years old, when he began to rule over *Egypt*, Gen. 41. 46. and the *Levites* began to serve in the Tabernacle at thirty years old; so Christ likewise, to answer these figures, began his Ministry in the thirtieth *Jubilee* of *Moses*, and when he began to be thirty years of age, *Luke* 3. 23. in the midst of *Daniel*'s last week, and so (continuing his Ministry on earth three years and an half) finished our redemption, and *Daniel*'s period, by his innocent death upon the Cross. The most of all the great alterations, and strange accidents which fell out on the Church, came to pass either in a *Sabbatical* year, or in a year of *Jubilee*. For example:

[h] *Solar. Sabbataris* and *Jubilee*. Exod. 23. 11, 12.

[i] *Index. Chr. apud Ann. Mundi* 1998.

[k] The seventy weeks of *Daniel*, beginning the first year of *Cyrus*, and the 3439 year of the world contain so many years as the world did *weeks* of years unto that time, and so many *weeks of years*, as the world had lasted decaying age of the World, *Anno D.m.* 16c0. *Rob. Pont* Treatise of the last age, p. 17.

[k] After Mr. *Rob. Pont* his computation. Treatise of the last age,

sted *Jubilees*. *Daniel*'s seventy weeks of years, contain four hundred and ninety single years: the world before that time, 490 *weeks*, or Sabbaths of years, *Daniel*'s period 70 *Weeks*, the worlds 70 *Jubilees*: so that to comfort the Church for their 70 years Captivity, which they had now according to [l] *Jeremiah*'s Prophesie, endured in *Babylon*, *Gabriel* tells *Daniel*, that at the end of 70 Weeks, or Sabbaths of years, that is 70 times seven years, or 490 years, their eternal redemption from Hell, should be effected by the death of Christ, as sure as they were now redeemed from the captivity of *Babylon*. This period of *Daniel* containing 70 Sabbaths, or 10 *Jubilees* of years, began at the first *liberty*, granted the *Jews* by *Cyrus*, in the first year of his Reign over the *Babylonians*, mentioned, *Ezra* 1. 1. and ends justly at the time that Christ died upon the Cross. From the death of *Christ*, or the last end of *Daniel*'s Weeks, to the seventy and one year of *Christ*, the world is measured by seven seals, or seven Sabbaths of years, making one compleat *Jubilee*. From the end of those seven [m] *seals*, the world is measured to her end by [n] seven Trumpets, each containing 245 years (as some conjecture, about 440 years, hence, the truth will appear) *Enoch*, the seventh from *Adam*, having lived so many years, as there are days in the year, 365, was translated of God in a *Sabbatical* year. [o] *Moses* the seventh from *Abraham*, as another *Enoch*, *is buried of God*, but *born* in a *Sabbatical* year of the world, 2373 and in the 777 year since the Flood (after [p] *Broughton*'s Computation) is saved, as a new *Noah* in a Reed *Ark*, and liveth a *Builder* of the Church so long as *Noah* was *building* the *Ark*, 120 years. The promise was made to *Abraham* in a Sabbatical year, being the 2023 of the World. The sixth year of *Joshua* being 2500 years from the Creation of the World, wherein the land was possessed, and divided among the Children of *Israel*, was a Sabbatical year, and

l Jer. 25. 11, 12.

m Apoc. 5. 1.
n Apoc. 8. 2. and 9. 7. *Napier* on the Ap. Proposition 6. 8. 9. and his resolution.
o *Pont* of the last age of the world, page 12. *Buch.* 7. *Index Ch.*
p *Broughton's* consent, *An. Mundi* 1430. De 1. 34. Pont *ib.* & *Scal. Bucholc.*

and the [q] 50 *Jubilee* from the Creation of the world. At this year *Moſes* begins his *Jubile*, by which (as with a chain of thirty links) he tieth the parting of *Canaans* poſſeſſion to the *Iſraelites* by *Joſhua*, to the opening of the Kingdom of Heaven to all Believers by Jeſus. And ſo carrieth the Church of the Jews, by a [r] *joyful* ſtream of *Jubilees* from the *Type* to the *ſubſtance*, from *Canaan* to *Heaven*, from *Joſhua* to *Jeſus*: for Chriſt at the end of *Moſes* thirty *Jubilees*, and the beginning of the 30 year of his age, at his Baptiſm openeth heaven and gives the *cleareſt Viſion* of the bleſſed Trinity that was ſeen ſince the world began. And by the ſilver *Trumpet* of his *Goſpel* proclaims, according to the Prophelie of *Eſay*, eternal redemption to all that repent and believe in him.

And the year of our Saviour Chriſts Birth, being the 3948. of the world, was at the end of a Sabbatical year, and the [s] 564. Septenary of the World. *Moſes* maketh the common age of all men, to be *ten times ſeven*, Pſal. 90. and every ſeventh year commonly produceth ſome notable [t] change or accident in mans life: and no wonder, for as *Hippocrates* affirmeth, that a Child in his Mothers Womb, on the ſeventh day of his Conception, hath all his members finiſhed; and from that day groweth to the perfection of birth: which is always either the ninth, or ſeventh month. At ſeven years old, the Child caſts his teeth, and receives new. And every ſeventh year after, there is ſome alteration or change in Mans life; eſpecially at *nine times ſeven*, the *Clymacterick* year, which by experience is found to have been fatal to many of thoſe learned [u] men, who have been the chiefeſt lights of the world. And if they ſcape that year, yet moſt of them have de-

[q] Pont p. 21. Buch. *Chron. apud Am. Munſt* 2500.

[r] Jubilee ſome derive of Trumpets or Rams horns wherewith the Jubilee was ſounded: others from *Jubal* a ſtream, becauſe they carry us to the death of Chriſt, the Author of our eternal reſt and joy. Iſa. 61. Luke 4.

[s] *Pont.* of the laſt decaying age of the world, p. 12, 13, 21.

[t] *Expertum eſt in pleriſque omnibus* 63. *annum cum periculo & clade aliqua venire, aut corporis morbique gravioris aut vitæ interitus, aut animi ægritudinis*, Au. Gelli l. 1. c. 7. Auguſtus in Ep. ad Caium *nepotem exultat ſe* Climacterâ *communem ſanorum omnium* 63. *evaſiſſe* Bodin *de Repub.* l. 4. c. 2.

[u] *Ariſtotle, Cicero, Bernardo, Bocace, Eraſmus, Luther, Melanction, Sturmius.*

parted

parted this life, in a *septenary* year, *Lamech* died in the year of his life, 777. *Methusalem*, the longest liver of the Sons of men, died when he began to enter his 900 and 70 year. *Abraham* died, when he had lived 25 times seven years. *Jacob* when he had lived 21 times seven years. *David*, after he had lived ten times seven years. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) died on the same day of the year that he was born: so did the *Maiden Queen* [w] *ELIZABETH*, of blessed and never dying memory, who came into the world, the *Eve of the Nativity of the blessed Virgin MARY*: and went out of this world, on the *Eve of the Annuntiation of the Virgin MARY*; *Hippocrates* died in the 5 *septenary*; *Hierome*, and *Isocrates* in their 13. *Pliny*, *Bartolus*, and *Cæsar* in their 8 *septenary*. And [x] *Johannes de Temporibus*, who lived 361 years, died in the 53. *septenary* of his life. The like may be observed of innumerable others. And indeed the whole life of man is measured by the Sabbath: for how many years soever a man liveth here; yet his life is but a * *life of seven days*, multiplied, so that in the number of 7. there is yet a mystical perfection, which our understanding cannot attain unto.

w She was, she is, (what can there more be said?) In earth the first, in Heaven the second Maid.

x Bodin bucol.

* Climax vitæ virorum fere septenariis aut novenariis; Fœminarum vero senariis definitur, Bodin. de Rep. l. 4. cap. 2.

All which *Divine* disposition of admirable things, so oft by *sevens*, call upon us to a continual meditation of the blessed *seventh* day, Sabbath, in knowing and worshipping God in this life; that so from Sabbath to Sabbath, we may be translated to the eternal glorious Sabbath of rest and bliss, in the life to come.

By the consideration whereof, any man that looketh to the holy History, may easily perceive, that the whole *course* of the world is drawn, and guided by a certain chain of Gods providence, [y] disposing all things in *number*, *measure*, and *weight*. [z] All times are there

y Wisd. 11. 17. Wolph. Proxm. Chron. Apo. 10. 6. z *Tempus est rerum mundanarum duratio extrinsecus observata.*

therefore measured by the Sabbath: so that time and the Sabbath can never be separated. And the *Angel* swears, that *this measuring of time* shall continue, *till that time* shall be no more. And as the Sabbath had its [a] *first institution* in the *first Book* of the Scriptures, so it hath its *confirmation* in the *last*; and as this Book doth authorize this day, so this day graceth the Book; in that the matter thereof was revealed upon so holy a day; the *Lords* revelation upon the *Lords* day. As well therefore they may pull the Sun, Moon, and Stars out of the Heavens, as abolish the Holy Sabbath (times meet-rod) out of the Church, seeing the Sabbath is ordained in the Church (as well as the Sun and Moon in the Firmament) for the distinction of times.

[a] H. Wolph. *Chron.* c. 1. *Tempus cum mundo cœpit, & una desiturum est.* ibid. Gen. 2. 3. Apoc. 1. 13.

8. Because that the whole Church by an [b] Universal consent ever since the *Apostles* time, have still held the Commandment of the Sabbath, to be the moral and perpetual Law of God, and the keeping of the Sabbath on the first day of the week, to be the institution of *Christ* and *his Apostles*.

[b] *Si quid horum tota die per orbem frequentat Ecclesia. Nam hoc quin ita faciendum sit disputare insolentissimæ insaniæ est.* Aug. Ep. 118. ad Jan.

The Synod, called [c] *Synodus Colonienſis*, saith, that the *Lords* day hath been famous in the Church *ever since the Apostles time*. [d] *Ignatius* Bishop of *Antioch* living in St. *Johns* time, saith, *Let every one that loveth Christ keep holy the Lords day, renowned by his Resurrection, which is the Queen of days, in which death is overcome, and life is sprung up in Christ.* [e] *Justin Martyr*, who lived not long after him, sheweth how the Christians kept their Sabbath *on the Lords day*, as we do. [f] *Origen* who lived about 180 years after Christ, shews the reason why the *Sabbath* is translated to the Lords day. *Augustine* saith, [g] *That the Lords day was declared unto the Church by the Resurrection of the Lord upon that day. Et ex illo cœpit habere festivitatem suam.* and by Christ it was first ordained to be kept holy. And in another place, *That the Apostles appointed the Lords day to be kept with all religious solemnity, because that*

[c] Synod. Col. part 9. c. 9.
[d] Ignat. ad Mag.
[e] Apol. 2.
[f] Origen. hom. 7. sup. Ex. 1.
[g] Epist. ad Jan. 119. c. 13. & ad Cassul. Epist. 86. Aug. de temp. ser. 251.

that upon that day our Redeemer rose from the dead, which also is therefore called the Lords day.

As therefore *David* said of the *City of God*, so may I say of the *Lords day*, [h] *Glorious things are spoken of the day of the Lord*: for it was the *birth day* of the world, the *first day* wherein all creatures began to have being. In it *Light* was drawn out of *darkness*. In it the Law was given on Mount *Sinai*. In it the *Lord rose* from death to life. In it the *Saints* came out of their graves, assuring that on it *Christians* should rise to newness of life. In it the *Holy Ghost* descended upon the *Apostles*. And it is very probable that on the seventh day, when the [i] seven Trumpets have blown, the cursed *Jericho* of this world shall fall, and our true *Jesus* shall give us the *promised* possession of the *heavenly Canaan*.

He that would see the uniform consent of Antiquity, and practice of the Primitive Church in this point, let him read *Eusebius* Ecclesiastical History, *Lib.* 4. *cap.* 23. [k] *Tertullian, lib de Idolatria, cap.* 14. *Chrys. Serm,* 5. *de Resurrectione. Constitut.* [l] *Apol, cap.* 37. *Cyril. in Johan. l,* 12. *c.* 58. Of this Judgment are all the sound new writers: see *Fox* on the *Apoc.* 1.10. *Bucer in Mat.* 12. 11. *Gualt. in Malach.* 3. *hom.* 23. *Fulk* on the Rhemish Test. *Apoc.* 110. *Chem. Exam. Con. Trid, par.* 4. *de diebus festis, Wolph. Chron. l.* 2. *c.* 1. [m] *Armin, Thes. in* 4. *præcept.* and innumerable others. Learned *Junius* shall speak for all, *Quamobrem cum dies dominicus, &c. Wherefore seeing the Lords day is both by the fact of Christ* (viz. *his resurrection, and often appearing to his Disciples upon that day*) *by the example and institution of the Apostles, and by the continual practice of the antient Church, and by the testimony of the Scripture, observed and substituted into the place of the Jewish Sabbath; inepte faciunt, they do foolishly, who say that the observation of the Lords day is a Tradition, and not from the Scripture, that by this means they might establish the Traditions of men.* And again, *the cause of this*

h Psal. 87. 3. Aug. de temp. ser. 251. & 154. Con. Const. Can. 8. Wolph. Chr. lib. 1. c. 10. Muff. Biponr. post Dom. Pas. Mat. 27. 25. Codom. Annal. Anno Mundi 2515.

i Josh. 6. 13. Apoc. 10. 7.

k Aug. ad Casulan. Ep. 86. & ad Januar. 119. c. 19

l Aug. Ser. de temp. 251 & 254. & Conc. 6. Const. Can. 8.

m Non dubitamus quin variè apud Christianos Sabbathum violetur, non abstinen. ab iis quæ aliis diebus licita sunt. Ar. Junius, Præfat. in Gen. 2. 3.

this change is the Resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed into the place of the memory of the creation. Non humana traditione, sed Christi ipsius observatione & instituto, Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his Resurrection, and on every eighth day after, unto his ascension into heaven, did appear unto his Disciples, and came unto their Assemblies.

9. Because that the Lord himself expoundeth the end of the Sabbath, to be a [n] *sign and document for ever, betwixt him and his people, that he is* Jehovah, [o] *by whom they are sanctified*; and therefore must only of them be [p] *worshipped*: and upon the *pain of death*, charge his people for ever to keep this [q] memorial unviolated. But this end is moral and perpetual. Therefore the Sabbath is moral and perpetual, [r] *What God hath perpetually sanctified, let no man ever presume to make common or prophane.* Upon this ground it is, that the Commandment terms this day, the *Sabbath of the Lord thy God*, and God himself calls it, [s] *his holy day.* And upon the same ground likewise, the *Old Testament* consecrated all their Sabbaths and holy days, to the Worship and Honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is gross Idolatry. For the first Table makes it a part of Gods Worship, to have a Sabbath to his honour, so doth *Levit.* 23. 3. 37, 38, &c. and *Ezek.* 20. 20. *Nehem.* 9. 14. the *Sabbath is put* for the *whole Worship of God.* And our Saviour teacheth, that we must *worship the Lord God only*, Mat. 4. and therefore keep a Sabbath to the only honour of God. The holy Ghost notes it as one of *Jeroboam's* greatest sins: that he ordained a Feast from the *device of his own heart*, 1 Kings 12. 23. and God threatneth to *visit* Israel *for keeping the days of* Balaam: That is, of *Lords*, as Papists do of Saints, *Hos.* 2. 13. but saith, that *such forget him.* And so indeed

n Exod. 31. 13, 14, &c.
o Ezek. 20. 12, 20.
p Ezek. 46. 1, 2, 3, &c.
q Exod. 35. 2.
r *Armin. disput. Theolog. in præcept.* 4. *Thes.* 14.
s Acts 10. 13. *Isa.* 58. 13.

deed, none are leſs careful in keeping the Lords Sabbath, than they who are moſt [t] *ſuperſtitious* obſervers of *mens holy-days*. The Church of *Rome* therefore commits groſs *Idolatry*.

[t] Read H Wolph. Chron. de Temp l. 2. c. 4. p. 118. & c. 7. p. 140. &c.

Firſt, in taking upon her to ordain Sabbaths, which belongs only unto the *Lord* of the Sabbath to do.

Secondly, in *dedicating* thoſe holy-days to the *honour of Creatures*, which in effect is to make them *ſanctifying Gods*.

Thirdly, in tying to thoſe days, *Gods Worſhip*, *Prayers*, *Faſting*, and *Merit*.

Fourthly, in exacting on thoſe days of *mans invention*, a *greater meaſure* of ſolemnity and ſanctification than upon the *Lords day*, which is Gods Commandment, which in effect is to prefer *Antichriſt* before *Chriſt*. Our *Church* hath juſtly aboliſhed all ſuperſtitious and idolatrous feaſts; and only retains a few holy days, to the honour of *God alone*, and eaſing of ſervants, *Deut.* 5. 14. though long cuſtom forceth to uſe the *old names* for *civil diſtinction*; as *Luke* uſed the prophane names of *Caſtor* and *Pollux*, *Acts* 21. 11. and *Chriſtians*, of *Fortunatus*, 1 Cor. 16. 17. *Mercurius*, Rom. 16. 14. and *Jews* of *Mordocheus* day, 2 Mac. 15. 37.

10. Laſtly, the examples of Gods Judgments on Sabbath-breakers, may ſufficiently ſeal unto them whoſe hearts are not ſeared, how wrathfully Almighty God is diſpleaſed with them who are wilful prophaners of the *Lords day*.

The Lord (who is otherwiſe the God of mercy) commanded [u] *Moſes* to ſtone to death the man who (of a *preſumptuous mind*) would *openly* go to gather ſticks on the Sabbath day. The fact was ſmall; true, but his ſin was the greater, that (for ſo *ſmall* an occaſion) would preſume to *break* ſo *great a Commandment*.

[u] Numb. 15. 32.

[w] *Nicanor* offering to fight againſt the *Jews* on the Sabbath day, was ſlain himſelf, and 35000 of his men.

[w] 2 Mac. 27. 28.

A [x] Husbandman grinding Corn upon the *Lords day*, had his meal burned to ashes.

Another carrying Corn on [y] *this day*, had his Barn, and all his Corn therein burnt with fire from *Heaven* the next night after.

Also a certain Nobleman ([z] prophaning the Sabbath usual, in hunting) had a Child by his Wife with a head like a dog, and with ears and chaps, crying like a hound.

A covetous [a] Flax-wife at *Kinstat* in *France*, *Anno* 1559. using with her Maids to work at her Trade on the *Lords day*, it seemed unto them that *fire* issued out of the Flax, but did no harm: the next Sabbath it took fire *indeed*, but was quickly quenched; but not taking warning by this, the third Sunday after it took fire again, burnt the house, and so scorched the *wretched woman* with two of her Children, that they died the next day; but (through Gods mercy) a Child in the Cradle was taken out of the fire alive and unhurt.

On the 13. of *January*, *Anno Dom.* 1582. being the *Lords day*, the Scaffolds fell in [b] *Paris-Garden*, under the people at a *Bear-baiting*, so that eight were suddenly slain, innumerable hurt and maimed. A warning to such, who take more pleasure on the *Lords day*, to be in a *Theatre* beholding *carnal* sports, than to be in the *Church* serving God with the *spiritual* works of *Piety*.

Many fearful examples of Gods judgments by fire have in our days been shewed upon divers *Towns*, where the prophanation of the Lords day hath been openly countenanced.

Stratford upon *Avon* was twice on the same day twelvemonth (being the *Lords day*) almost consumed with fire, chiefly for prophaning the *Lords Sabbaths*, and for contemning his word in the mouth of his faithful *Ministers*.

Teverton in *Devonshire* (whose remembrance makes my

x *Cam. Mag. del.* 10. c. 6.

y *Disp. de tempore, Serm.* 114.

z *Tho. Cantipra. lib. 2. de apib. Temp. admirand. vindict. diu. Thes. hist.*

a *Johan. Wine lib. 3. de miraculis.*

b *Stows* Abridgment, *An.* 1582 *Discite jam meniti Dominum non temnere Christum*

my *heart bleed*) was oftentimes admonished by her godly Preacher, that God would bring some heavy judgment on the Town for their horrible [e] prophanation of the *Lords day*, occasioned chiefly by their Market on the day following. Not long after his death on the third of *April*, *Anno Dom.* 1598. God (in less than half an hour) consumed with a sudden and fearful fire, the whole Town, except only the *Church*, the *Court-house*, and the *Alms-houses*, or a few poor peoples dwellings; where a man might have seen 400 dwelling *houses* all at once on fire, and above fifty persons consumed with the flame. And now again since the former Edition of this Book, on the fifth of *August* last, 1612. (14 years since the former fire) the whole Town was again fired and consumed, except some thirty *houses of poor people*, with the *School-house*, and *Alms-houses*. They are blind who see not in this the finger of God: God grant them grace when it is next built, to change their Market-day, and to remove all occasions of prophaning the *Lords day*. Let other Towns remember the *Tower* of *Silo*, Luke 13.2. And take warning by their neighbours chastisements, fear Gods threatnings, *Jer.* 17.27. and believe Gods Prophets, if they will prosper, 1 *Chron.* 20.20.

[e] Whilst the Preachers cried in the *Chur.h*, prophaneness, prophaneness, *Gain* would not suffer them to hear: therefore when they cried fire, fire, in the street God would not suffer any to help.

Many other examples of Gods Judgments might be alledged; but if these are not sufficient to terrifie thy heart from the wilful prophanation of the *Lords day*, proceed in thy prophanation, it may be the *Lord* will make thee the next *example*, to teach others to keep his *Sabbaths* better.

He punisheth some in this life, to signifie how he will plague all wilful transgressors of his Sabbath at the last day.

Thus we have proved, that the Commandment of the Sabbath is *Moral*, and that the change of it from the seventh to the first day of the Week was instituted by the authority of *Christ*, and of his *Apostles*. But as

in

in promulgation of the Law, divers Ceremonies peculiar to the Jews, were annexed, the rather to bind the people to the more careful performance thereof; as to the first Commandment, *their deliverance from Egypt*, shadowing *their Redemption from Hell*; to the fifth Commandment, *length of days in Canaan*, typing *eternal life in heaven*; to the sixth Commandment, *abstinence from blood, and things strangled*, figuring the care to *abstain* from all kind of *murther*; and to the whole Law, the Ceremony of [d] *Parchment lace*, putting them in mind to keep within the limits of the Law: So likewise to the fourth Commandment were added *some Ceremonies* which peculiarly belonged to the *Jews*, and to no other people; as first, the double [e] *Sacrifices* appointed for them on the Sabbath day, shadowing how God will be served on the Sabbath with greater obedience than on the week days. Secondly, the [f] *rigid and strict ceasing from making of fire*, [g] *dressing of meat*, and all bodily labour, both [h] remembring them of their full deliverance by *Moses* conduct from the fiery Furnaces, and slavery of *Egypt* upon [i] that day; as also shadowing unto them *the eternal redemption of their souls from Hell* by the death of *Christ*. Thirdly, the keeping of the Sabbath upon the *precise seventh day in order of the Creation*, shadowing to the Jews, that Christ by his death and resting on their Sabbath in the *Grave*, should bring them rest and ease from the burthen and yoke of the legal Ceremonies, *which neither they nor their Fathers were able to bear*, Acts 15. 10. Col. 2. 16, 17.

And however in *Paradise* before mans fall, the keeping of the Sabbath on the seventh day of the *Creation*, was not a *Ceremony*, but an *Argument of Perfection*; yet after the Fall, it became *Ceremonial*, and subject to change in respect of the *restauration* by Christ. As *mans life* before the Fall being *immortal*, became afterwards *mortal*; and *nakedness* being an

d Numb. 15. 18.

e Numb. 28. 9, 10.

f Exod. 35. 2, 3.
g Exod. 16. 23.
h Deut. 5. 5.
i It was the Sabbath day on which *Moses* and the Children of *Israel* sang to God, when *Pharaoh* and his host were drowned in the Sea, Ex. 15. See *Trem.* and *Jun.* Notes on Deut. 5. 15. and on Exod. 12. 15.

ornament before, became afterwards a ſhame; and *Marriage* became a type of the *Myſtical Union* betwixt Chriſt and his *Church*, Epheſ. 6. And to fulfil the Ceremonies (added for the Jews ſake unto the Sabbath) *Chriſt* at his death reſted in the Grave all the *Jews* Sabbath day; and by that reſt fulfilled all thoſe *ceremonial acceſſaries*. Now as the ceaſing of the Ceremonies annexed to the 1, 5, and 6. Commandments, and to Marriage, did not aboliſh thoſe Commandments and Marriage; nor cauſe them to ceaſe from being the perpetual Rules of Gods Worſhip, and mans Righteouſneſs; no more did the abrogating of the Ceremonies annexed to the Sabbath aboliſh the morality of the Commandment of the Sabbath; ſo that though the *Ceremonies* be aboliſhed by the acceſs of the *Subſtance*, and the *Shadow* overſhadowed by the *Body* (which is *Chriſt*) yet the holy *reſt* (which was commanded and kept, before either the Jews were a people, or thoſe Ceremonies annexed to the Sabbath) ſtill continueth as Gods perpetual Law, whereby *all the poſterity of Adam* are bound to reſt from their ordinary buſineſs, that they may wholly ſpend every ſeventh day in the ſolemn Worſhip, and only Service of God their Creator and Redeemer; but in the ſubſtance of the fourth Commandment, there is not found one word of any Ceremony.

Object. 1. The chief Objections againſt the morality of the *Sabbath* are three.

[k] Gal. 4. 10. 1. That of *Paul* to the *Galatians*, [k] *Ye obſerve days, and months, and times, and years*, &c. But there the Apoſtle condemns not the *moral* Sabbath (which we call the *Lords day*, and which he himſelf *ordained* according to *Chriſts Commandment*, in the ſame [l] *Churches* of *Galatia* and *Corinth*, and kept himſelf in other Churches) but he ſpeaks of the Jewiſh days, and times, and years, and the keeping of the Sabbath on the ſeventh day from the Creation, which he termeth *ſha-*

[l] 1 Cor. 16. 1. & 14. 37. Acts 20. 7.

dows

dows of things to come, aboliſhed now by [m] Chriſt the body; and in the Law are called [n] *Sabbaths*, but diſtinguiſhed from the *Moral Sabbaths*.

[m] Col. 2. 17.
[n] Lev. 23. 37, 38.

Obiect. 2. That of *Paul* to the *Coloſſians*, [o] *Let no man therefore condemn you in meat and drink, or in reſpect of an holy day, or of the new Moon, or of the Sabbath days.* But here the Apoſtle meaneth the Jewiſh Ceremonial *Sabbaths*, not the *Chriſtian Lords day*, as before.

[o] Col. 2. 6

Obiect. 3. That of the ſame Apoſtle to the *Romans*, [p] *This man eſteemeth one day above another day, and another counteth every day alike*, &c. But St. *Paul* makes no ſuch account. For the queſtion there is not between *Jews* and *Gentiles*, but between the [q] *ſtronger* and *weaker Chriſtians*. The *ſtronger* eſteemed one day above another, as appears, in that there was a day both commanded and received in the Church, every where known and honoured by the name of the *Lords day*. And therefore *Paul* ſaith here, *that he that obſerved this day, obſerved it unto the Lord.* The obſervation whereof, becauſe of the change of the *Jewiſh* ſeventh day, ſome weak Chriſtians (as many now-a-days) thought not ſo neceſſary, ſo that if men (becauſe the *Jewiſh day* is abrogated) will not honour and keep holy the *Lords day*, but count it like other days; it is an argument, ſaith the Apoſtle, of their weakneſs, whoſe infirmity muſt be born, till they have time to be further inſtructed and perſwaded. Other *objections* are *frivolous* and not worth the anſwering.

[p] Rom. 12. 5.
[q] Rom. 15. 1.

The true manner of keeping holy the Lords Day.

NOw the ſanctifying of the *Sabbath* conſiſts in *two things*, Firſt, *In reſting from all ſervile and common buſineſs pertaining to our natural life.* Secondly, *in conſecrating that reſt wholly to the ſervice of God, and the uſe of thoſe holy means which belong to our ſpiritual life.*

For the first.

1. *The servile and common works, from which we are to cease, are generally all civil works from the least to the greatest.* More particularly;

r Exod. 31. 29, 30. Exo. 31. 12, 13

First, from all the works of our calling, though it were *reaping in the time of Harvest.*

s Exod. 31. 15, &c. Exo. 34. 21. Neh. 13. 15. Jer. 17. 21. 22, 27. t Deut. 5. 14.

Secondly, from *carrying* s *burthens*, as Carriers do; or riding abroad for profit, or for pleasure: *GOD* hath commanded that the Beasts should rest on the *Sabbath day*, because all occasion of *travelling* or *labouring* with them should be *cut off* from *man*. God gives them that day a t rest, and he that *without necessity* deprives them of their rest on the Lords day, the u groans of the poor tyred Beasts shall in the day of the Lord rise up in *judgment* against him. Likewise such as *spend* the greatest part of this day in *trimming*, *painting*, and *pampering* of themselves like *Jesabels*, doing the Devils work upon Gods day.

u Rom. 8. 22. Deut. 25. 4. 1 Cor. 9 9

m Neh. 13. 15, 16, 19.

Thirdly, from keeping of m *Fairs* or *Markets*, which for the most part God punisheth with Pestilence, Fire, and strange Floods.

x Apoc. 1. 19.

Fourthly, from studying any Books or Science, but the holy Scriptures, and Divinity. For our study must be *to be* x *ravished in spirit upon the Lords day*. In a word, thou must on that day cease in thy calling to do thy work, that the *Lord* by his calling may do his work in thee. For whatsoever is gotten by *common working* on this day, shall never be *blessed* of the Lord, but it will prove like *Achans* gold, which being got contrary to the Lords Commandment, brought the fire of Gods curse upon all the rest which he had lawfully gotten. And if Christ scourged them out as *thieves*, who bought and sold in his *Temple*, (which was but a *Ceremony* shortly to be abrogated) is it to be thought that he will ever suffer those to escape unpunished, who (contrary to his Commandment) buy and sell on the *Sabbath day*, which is his perpe-

tual Law? *Christ* calleth such sacrilegious Thieves; and as well may they steal the *Communion Cup* from the *Lords Table*, as steal from God the chiefest part of the *Lords day*, to consume it in their own *lusts*: Such shall one day find the *Judgments* of *God* heavier than the opinions of *men*.

Fifthly, from all *recreations* and *sports*, which at other times are lawful; for if lawful works be forbidden on this day, much more lawful sports, which do more [y] *steal* away our affections from the contemplation of heavenly things, than any bodily work or labour. Neither can there be unto a man (that [z] *delighteth* in the Lord) any greater delight or recreation, than the *sanctifying* of the *Lords day*. For can there be any greater joy for a *person condemned*, than to *come* to his *Prince his house* to have his *pardon* sealed? for one that is deadly *sick*, to come to a *Physician* that can *cure* him? or for a *Prodigal Child* that fed on the *husks of Swine*, to be admitted to eat the *bread of life*, at his *Fathers Table*? or for him who fears for *sin* the *tidings of death*, to come to *hear* from *God the assurance* of eternal life? If thou wilt allow thy self or thy servant recreation, allow it in the six days which are thine, not on the *Lords day*, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to be used on this day; but so far as it may help the *soul* to do more chearfully the *service of God*.

y Isa. 58. 13. 14.

z Psal. 37 4.

Sixthly, from [a] *gross feeding*, *liberal drinking* of Wine, or strong drink, which may make us either [b] *drowsie* or *unapt* to serve God with our hearts and minds.

a Ephes. 5. 18, 19.

b Rom. 12. 11. Deut. 28. 47. Isa. 58. 13.

Seventhly, from all talking about worldly things, which hindereth the sanctifying of the *Sabbath*, more than working; seeing one may *work alone*, but cannot *talk* but with others.

He that keeps the Sabbath, only by resting from his *ordinary* work, keeps it but as a *Beast*. But rest on this

day, is so far commanded to Christians, as it is an help to *sanctification*, and labour so far forbidden as it is an *impediment* to the *outward* and *inward Worship* of God.

If then those recreations which are lawful at other times, are on the *Sabbath* not *allowed*, much more *those* that are altogether at all times unlawful. Who without *mourning* can endure to see Christians keep the Lords day, as if they celebrated a feast rather to *Bacchus*, than to the honour of the *Lord Jesus* the Saviour and Redeemer of the world? for having served *God* but an *hour* in outward shew, they spend the rest of the Lords day, in *sitting down to eat and drink, and rising up to play*: First, [c] *balasting* their bellies with *eating and drinking*; and then *feeding* their lusts with [d] *playing* and *dancing*. Against which prophanation, *all* holy Divines, both *old* and *new*, have in their times most *bitterly* inveighed; insomuch, that St. *Augustin* affirmeth, [e] *that it was better to plough than to dance upon the Sabbath day*,

c 1 Cor. 10. 7.

d Exod. 32. 6.. 18, 19.

e *Melius enim arare quam saltare in Sabbato*, Aug. in tit. Psal. 91.

Now in the name of *Almighty God* (who rested, having created heaven and earth) and of his *eternal* Son *Jesus* the *Redeemer* of his Church, who shall shortly come on the dreadful [f] day of doom, to judge all men according to the obedience which they have shewed to his Commandments; I require thee, who readest these words, as thou wilt answer before the face of *Christ*, and his holy *Angels* at that day, that thou better weigh and consider, whether *Dancing*, *Stage-playing*, *Masking*, *Carding*, *Dicing*, *Tabling*, *Chest-playing*, *Bowling*, *Shooting*, *Bear-baiting*, *Carousing*, *Tipling*, *and such other fooleries of Robin-hood*, *Morice-dancers*, *Wakes*, *and Maygames* be exercises that God will bless and allow on the *Sabbath day*. And seeing that no action ought to be done that day, but such as whereby we either *bless* God, or look to receive a *blessing* from God, how darest thou do those things on that *blessed day* on which thou darest not to

f Acts 17 31. Rom. 2. 12, &c. 2 Thess. 2. 8, &c.

pray

pray to God to beſtow a *bleſſing* on it to thy uſe? hear this, and tremble at this, *O prophane youth of a prophane age*!

O heart all frozen, and void of the feeling of the grace of God! that having every *day* in ſix, every *hour* in every *day*, every *minute* in every *hour*, ſo taſted the ſweet mercy of thy God in *Chriſt*, without which thou hadſt periſhed every moment! Yet canſt not find in thy corrupt and irreligious heart to ſpend in thy Maſters ſervice that *one day* of the week which he hath reſerved for his own praiſe and worſhip. Let men in defence of their prophaneneſs, *object* what they will, and anſwer what the Devil puts into their mouths, yet I would wiſh them to remember, that ſeeing it is an antient Tradition in the Church, that the [g] *Lords ſecond coming* ſhall be upon the *Lords day*, how little joy they ſhould have to be overtaken in thoſe carnal ſports to pleaſe themſelves; when their *Maſter* ſhould find them in *ſpiritual exerciſe*, ſerving him. The prophaneſt wretch would then wiſh rather to be taken kneeling at prayers in the Church, than skipping like a Goat in a dance. If this cannot move, yet I would wiſh our impure Gallants to remember, that whilſt they thus dance on the *Lords day* (contrary to the *Lords Commandments*) they do but dance about the *pits brink*; and they know not which of them ſhall firſt fall therein. Whereinto being once fallen without repentance, no *greatneſs* can exempt them from the vengeance of that *great God*, whoſe Commandment (contrary to their knowledge and conſcience) they do thus *preſumptuouſly* tranſgreſs. If then Gods Commandment cannot *better* thee, nor Gods Word *adviſe* thee, I ſay no more but what St. *John* ſaid before me, [h] *He which is filthy, let him be filthy ſtill.*

[g] *Lactan. l. 7. c. 1.*

[h] *Apoc. 10. 11.* This was the laſt and heavieſt curſe that St. *John* wiſhed ſpiritual *Babylon.*

For the ſecond.

2. The *conſecration of this Sabbaths reſt conſiſts in performance of three ſorts of duties.* Firſt, *before.* Secondly, *at.*

at. Thirdly, *after* the publick exercises of the Church.

The duties to be performed before the publick exercises are:

1. *To give over working betimes,* on the *Eve*, that thy Body may be the more refreshed, and thy mind the better fitted to *sanctifie* the Sabbath on the next day. For want of this *preparation*, thy self, and thy servants being tired with labour and watching the night before, are so heavy, that when you should be serving God, and [i] *hearing what his Spirit saith to the Church* for your souls instruction; you cannot hold up your heads for sleeping; to the dishonour of God, the offence of the Church, and the shame of your selves: therefore the Lord commands us, not only to *keep holy*, but also to *remember* aforehand the Sabbath day to keep it holy, by preparing our hearts, and removing all business that might hinder us to [k] *consecrate it, as a glorious day unto the Lord.* Therefore whereas the Lord in the other Commandments doth but either *bid* or *forbid*, he doth both in this Commandment, and that with a special *memorandum*, as if a Master should charge his servants to look *well* unto *ten things* of great trust; but to have a more *special* care to remember *one* of those *ten*, for divers weighty reasons; should not a faithful servant that loves his Master shew a more *special* care unto that thing above all other businesses?

i Apoc. 2. & 3.

k Isa. 56. 2, &c. & 51. 13, &c.

Thus *Moses taught* the people over night to remember the [l] Sabbath, and it was a holy custom among our *forefathers*, when at the ringing to Prayer on the Eve before, the *Husbandman* would give over his labour in the Field, and the *Tradesman* his work in the Shop, and go to Evening Prayer in the Church, to prepare their souls, that their minds might more chearfully attend *Gods Worship* on the *Sabbath day.*

l Exod. 16. 23, &c.

2. To possess that night [m] *thy vessel in holiness and*

m Exod. 9. 15. 1 Cor. 7. 5. Gen. 35. 2. 1 Thes. 4. 4. 1 Sam. 21. 5. Exod. 19. 16. Psal. 9. 22. Eccles. 4. 17.

honour,

honour, that thou mayſt preſent thy ſoul *more purely* in the ſight of God the next morning.

3. To riſe up early in the *morning* on the *Sabbath day*. Be careful therefore to riſe ſooner on this day than on other days, by how much the ſervice of God is to be preferred before all earthly buſineſs. For there is no *Maſter* to ſerve ſo *good* as *God*; and in the end, no *work* ſhall be better rewarded than his *ſervice*.

4. When thou art up, conſider with thy ſelf what an impure ſinner thou art, and into what an holy place thou goeſt to appear, before the moſt holy God, who ſeeth thy heart, and hateth all impurity and hypocriſie. Examine thy ſelf therefore before thou goeſt to Church, what *grievous* ſins thou haſt committed the week paſt; *confeſs* them unto God, and earneſtly pray for the pardon and forgiveneſs of them, and ſo *reconcile* thy ſelf with God in Chriſt. *Renew thy vows* to walk more conſcionably, and pray for an increaſe of thoſe graces which thou haſt, and a ſupply of thoſe which thou wanteſt. But eſpecially pray that thou mayſt have *Grace* to hear the *Word of God* read and preached with *profit*; and that thou mayſt receive the holy *Sacrament* with comfort (if it be Communion-day) that God by his *holy Spirit* would aſſiſt the Preacher to ſpeak ſomething that may [n] *kill thy ſin*, and *comfort thy ſoul*, which thou mayſt do in this or the like ſort. [n] Col. 4. 3.

A Morning Prayer for the Sabbath day.

[o] O *Lord moſt high*, O God eternal, *all whoſe works are glorious, and whoſe thoughts are very deep: there can be no better thing than to praiſe thy Name, and to declare thy loving kindneſs in the morning, on thy holy and bleſſed* Sabbath day. For it is thy Will and Commandment, that we ſhould ſanctifie this day in thy ſervice and praiſe; and in the thankful remembrance [o] Pſalm 91. 1, 2, 3.

brance, as of the *creation* of the World by the power of thy *Word*; ſo of the *redemption* of Mankind by the death of thy *Son*. [p] *Thine (O Lord) I confeſs, is greatneſs, and power, and glory, and victory, and praiſe, for all that is in heaven and earth is thine: Thine is the Kingdom, O Lord, and thou exceлleſt as head over all. Both riches, and honour come of thee, and thou reigneſt over all, and in thy hand is power, and ſtrength; and in thine hand it is to make great, and to give grace unto all.* Now therefore, O my God, I praiſe thy glorious Name, that whereas I a wretched ſinner, having ſo many ways provoked thy *Majeſty* to anger and diſpleaſure, thou notwithſtanding of thy favour and goodneſs (paſſing by my prophaneneſs and infirmities) haſt vouchſafed to add this Sabbath again unto the number of my days. And vouchſafe, *O heavenly Father*, for the merits of *Jeſus Chriſt* thy *Son* (whoſe glorious Reſurrection thy whole Church celebrates this day) to pardon and forgive me all my ſins and miſdeeds. Eſpecially, O Lord, [q] cleanſe my ſoul from thoſe filthy ſins, with the blood of thy moſt pure, and undefiled *Lamb which taketh away the ſins of the world*; and let thy *Holy Spirit* more and more ſubdue my corruptions, that I may be *renewed* after thine *own Image*, to ſerve thee *in newneſs of life*, and *holineſs of converſation*. And as of thy mercy, thou haſt brought me to the beginning of this bleſſed day; ſo I beſeech thee, make it a day of *Reconciliation*, betwixt my ſinful ſoul, and thy Divine Majeſty. Give me grace to make it a day of *Repentance* unto thee, that thy goodneſs may ſeal it to be a day of *pardon* unto me: and that I may remember that the keeping holy of this day, is a Commandment which thine *own finger* hath written; that on this day, I might meditate on thy glorious works of our *Creation*, and *Redemption*, and learn how to *know* and to *keep* all the reſt of thy holy Laws and Commandments. And when anon, I ſhall with the reſt of the holy

p 1 Chro. 29. 11, &c.

q Here thou mayeſt confeſs whatſoever of the laſt week clogs thy conſcience, John 1. 29.

holy Assembly, appear before thy presence in thy house, to offer unto thee our *Morning Sacrifice of Praise, and Prayers, and to hear what thy Spirit, by the preaching of thy Word shall speak unto thy Servant*; O let not my sins stand as a *cloud*, to stop my Prayers from ascending unto thee, or to keep back thy Grace from descending by thy Word into my heart. I know, O Lord, and tremble to think, that three parts of the good seed falls upon bad ground. O let not my heart be like the *high way*, which through hardness, and want of true understanding, receives not the [r] *Seed*, till the evil one cometh and catcheth it away; nor like to the *stony ground*, which heareth with joy for a time, but falleth away as soon as persecution ariseth for thy *Gospels* sake; nor like the *thorny ground*, which by the *cares of this world, and the deceitfulness of riches, choaketh the word which it heareth, and makes altogether unfruitful*: but that like unto the *good ground*, I may hear thy word, with an *honest* and *good heart, understand it, and keep it and bring forth fruit with patience* in that measure that thy wisdom shall think meet for thy glory and mine everlasting comfort. Open likewise, I beseech thee, O Lord, the [s] *door of utterance* unto thy faithful servant, whom thou hast sent unto us [t] *to open our eyes that we may turn from darkness to light, and from the power of Satan unto God: that we may receive forgiveness of sins, and inheritance among them which are sanctified by faith in Christ:* And give me grace to submit my self unto his Ministery, as well when he terrifieth me with judgments, as when he comforteth me with mercies. And that I may have him in [u] *singular love for his works sake*; because he *watcheth* for my soul, as he that must give an account for the same unto his Master. And give me grace to behave my self in the holy Congregation with comeliness and reverence as in thy presence, and in the sight of thy holy Angels: Keep me from drowsiness and sleep

r Matth. 13. 1, &c. Luke 8. 25.

s 2 Co. 4. 3

t Acts 26. 18.

u 1 Thes. 5. 13. Heb. 13. 17. 1 Cor. 11. 10. Ephes. 3. 10. 1 Pet. 1. 12.

ſleeping, and from all *wandring thoughts*, and worldly imaginations; ſanctifie my memory, that it may be apt to receive, and firm to remember thoſe good and profitable Doctrines which ſhall be taught unto us out of thy word. And that through the aſſiſtance of thy Holy Spirit, I may put the ſame leſſons in practice for my direction in proſperity, for my conſolation in miſery, for the amendment of my life, and the glory of thy name. And that this day, which godleſs and prophane perſons ſpend in their own luſts and pleaſures, I (as one of thy obedient ſervants) may make my *chief delight to conſecrate it to thy glory and honour, not doing mine own ways, not ſeeking mine own will, nor ſpeaking a vain word*, Iſa. 58.13. but that ceaſing from the works of ſin, as well as from the works of mine ordinary calling, I may, through thy bleſſing, feel in my heart the beginning of that eternal Sabbath, which in unſpeakable joy, and glory, I ſhall celebrate with thy *Saints and Angels*, to thy praiſe and worſhip, in thy heavenly Kingdom for evermore. All which I humbly crave at thy hands, in the name and mediation of my *Lord Jeſus*, in that form of Prayer which he hath taught me, *Our Father*, &c.

Having thus in private prepared thine own ſoul, if thou haſt the charge of a Family, call all thy houſhold together, read a Chapter, and pray as in the week days; but remember ſo to diſpatch theſe *private preparations*, and duties, as that thou and thy Family may be in the Church, before the beginning of Prayers. Elſe your private Exerciſes are rather an *hinderance* than a *preparation*. And as thou (and thy houſhold) do go in all *reverence* towards the Church, let every one meditate thus with himſelf.

Things to be meditated as thou goeſt to the Church.

1. THat thou art going to the *Court* of the Lord, and to ſpeak with the great God [w] by *Prayer*, and

[w] Pſalm 10. 4.

and to hear his Majesty speak unto thee by his word, and to receive his *blessing* on thy *soul*, and thy *honest labour*, in the six days last past.

2. Say with thy self by the way, * *As the Hart brayeth for the rivers of water, so panteth my soul after thee, O God. My soul thirsteth for God, even for the living God: When shall I come and appear before the presence of God?* † *For a day in thy Court is better than a thousand otherwhere. I had rather be a door-keeper in the house of my God, than to dwell in the Tabernacles of wickedness.* ‡ *Therefore I will come into thy House in the multitude of thy mercies, and in thy fear will I worship toward thine holy Temple.*

* Psal. 42. 1, 2.
† Psal. 84. 10.
‡ Psal. 5. 7.

3. As thou entrest into the Church, say, [a] *How fearful is this place? this is none other but the house of God, this is the gate of Heaven. Surely the Lord is in this place: God is in this people indeed.* And prostrating with thy face downwards, being come to thy place, say, [b] *O Lord, I have loved the habitation of thy House, and the place where thy Honour dwelleth.* [c] *One thing therefore have I desired of thee, that I will require, even that I may dwell in thy House all the days of my life, to behold thy beauty, and to visit thy Temple; therefore will I offer in thy Tabernacle sacrifices of joy;* [d] *I will sing and praise the LORD. Hearken unto my voice, O Lord, when I cry; have mercy also upon me, and hear me. Doubtless kindness and mercy shall follow me all the days of my life, and I shall remain a long season in the House of the Lord.* And this is that preparation, or looking to our feet, whereto [e] *Solomon* adviseth us, before we enter into the House of God.

[a] Gen. 28. 16. 17. 1 Cor. 14. 25.
[b] Psal. 26. 8.
[c] Psal. 27. 4.
[d] Psal. 13. 6.
[e] Eccl. 4. 27.

The second sort of duties, which are to be performed at the time of the Holy Assembly.

WHen Prayers begin, lay aside thine own private Meditations, and let thine heart joyn with the Minister, and the whole Church, as being one body

dy of Christ; and because that God is the *God of Order*, he will have all things to be done in the *Church* with [f] *one heart and accord*; and the exercises of the *Church* are *common* and *publick*. It is therefore an ignorant pride for a man to think his own private Prayers more effectual than the publick Prayers of the whole Church. *Solomon* therefore adviseth a man [g] not to be rash to utter a thing in the Church before God. Pray therefore when the Church prayeth, sing when they sing, and in the action of [h] kneeling, standing, sitting, and such like indifferent Ceremonies (for the avoiding of *scandal*, the continuance of *charity*, and in testimony of thine *obedience*) [i] conform thy self to the manner of the Church wherein thou livest.

Whilst the Preacher is expounding and applying the word of the Lord, look upon him; for it is a great help to stir up thy attention, and to keep thee from wandring thoughts; so [k] *the eyes of all that were in the Synagogues, are said to be fastned on Christ* while he preached; and that [l] *all the people hanged upon him when they heard him.* Remember that thou art there as one of *Christs Disciples, to learn the knowledge of salvation, by the remission of sins, through the tender mercy of God*, Luke 7. 7.

Be not therefore in the *School* of Christ like to an idle Boy in a *Grammar-School*, that *often heareth*, but *never learneth* his lesson; and still goeth to School, but profiteth nothing. Thou hatest it in a Child, Christ detesteth it in thee. To the end therefore, that thou mayst the better profit by hearing: mark,

1. *The coherence and explication of the Text.*
2. *The chief sum, or scope of the Holy Ghost in that Text.*
3. *The division or parts of the Text.*
4. *The Doctrines; and in every Doctrine, the proofs, the reasons, and uses thereof.*

A method of all others, easiest for the people (being accustomed thereto) to help them to remember the Ser-

f 2 Cor. 13. 12. Acts 7. 2, 46. & 4. 32.

g Eccles. 5. 1.

h Ezek. 46. 10. Psal. 110. 3.

i *Cum Romam venio, jejuno Sabbato; cum hic sum, non jejuno: Sic & tu ad quam forte Ecclesiam veneris ejus morem serva, si cuiquam non vis esse scandalo, nec quemquam tibi.* Amb. consi. Aug. Ep. ad Januar.

k Luke 4. 20.

l Luke 19. 48.

Sermon, and therefore much wished to be put in practice of all faithful Pastors, who desire to edifie their people in the knowledge of God, and his true Religion.

If the Preachers method be too *curious*, or *confused*, then labour to remember,

1. *How many things he taught, which thou knewest not before, and be thankful.*

2. *What sins he reproved, whereof thy conscience tells thee that thou art guilty, and therefore must be amended.*

3. *What virtues he exhorted unto, which are not so perfect in thee, and therefore endeavour to practise them with more zeal and diligence.*

But in hearing, apply every speech as spoken to thy self, rather by God than by Man; and labour not so much to hear the [m] word of the Preacher sounding in thine ear, as to feel the operation of the Spirit working in thy heart. Therefore it is said so often, [n] *Let him that hath an ear, hear what the Spirit speaks to the Church.* And, *Did not our hearts burn within us, whilst he opened unto us the Scriptures?* And thus to hear the Word, hath a [o] blessing promised thereto. It is the acceptablest [p] sacrificing of our selves unto God. It is the [q] surest note of Christs Saints; the [r] truest mark of Christs Sheep; the [s] apparentest sign of Gods Elect; the very blood, as it were, which uniteth us to be the [t] spiritual Kindred, Brethren, and Sisters of the Son of God. This is the best Art of Memory for a good hearer.

[m] Isa. 2. 3 Acts 10. 33. 1 Cor. 14. 15. Gal. 4. 14. 1 Thes. 2. 13.
[n] Apoc. 2. 7. Luke 24. 32.
[o] Luke 11. 28.
[p] Rom. 15. 16.
[q] Deut. 33. 3.
[r] John 10. 17.
[s] John 8. 47. and 18. 37.
[t] Luke 8. 21. Mark 3. 35.

When the Sermon is ended,

1. Beware thou depart not like the *nine Lepers*, till that for thine instruction to saving health, thou hast returned thanks and praise to God by an *after Prayer*, and singing of a Psalm. And when the blessing is pronounced, stand up to receive a part therein, and hear it as if [u] Christ himself (whose Minister he is) did pronounce the same unto thee; for in this case it is true,

[u] Ezek. 46. 10.

He

w Luke 10. 16. x Num. 6.23,27. w *He that heareth you, heareth me*, and the Sabbath day is *blessed*, because God hath appointed it to be the day, x *wherein by the mouth of his Ministers, he will bless his people which hear his Word, and glorifie his Name.* For though the Sabbath day in it self be no more blessed than the other six days, yet (because the Lord hath appointed it to *holy uses* above others) it doth as far excel the other days of the week, as the *Consecrated Bread* (which we receive at the *Lords Table*) doth the *common bread* which we eat at our *own Table.*

2. If it be a Communion-day, draw near to the Lords Table, in the *Wedding-Garment* of a *faithful* and *penitent* heart, to be partaker of so holy a *Banquet.*

And when *Baptism* is to be administred, stay, and behold it with all reverend attention, that so thou mayst, First, shew thy *reverence* to Gods *Ordinance.* Secondly, that thou mayst the better consider thine *own ingrafting* into the visible body of *Christs Church*; and how thou performest the *vows* of the new Covenant. Thirdly, that thou mayst repay thy *debts* in *praying* for the Infant which is to be Baptized (as other Christians did in the like case for thee) that God would give him the *inward* effects of Baptism, by his *Blood* and *Spirit.* Fourthly, that thou mayst *assist* the Church in praising God for *grafting* another member into his *Mystical Body.* Fifthly, that thou mayst prove whether the effects of Christs death killeth sin in thee, and whether thou be raised to newness of life, by the *virtue* of his *Resurrection*; and so to be humbled for thy wants, and to be thankful for his grace. Sixthly, to shew thy self to be a free-man of Christs *Corporation*; having a voice or consent in the admission of others into that Holy Society.

y 1 Cor. 6. 4. 1 Cor. 9. 5,6,7, &c 3. If there be any *Collection* for the poor; y *freely*, without *grudging*, bestow thine Alms, as God hath blessed thee with ability.

And thus far of the duties to be performed in the Holy Assembly. *Now*

Now of the third ſort of duties after the holy Aſſembly.

AS thou returneſt home, or when thou art entred into thy houſe, meditate a little while upon thoſe things which thou haſt heard. And as the clean beaſts which [z] *chew the cud*, ſo thou muſt bring again to thy remembrance, that which thou haſt heard in the Church. And then kneeling down, turn all to a Prayer, beſeeching God to give ſuch a bleſſing to thoſe things which thou haſt heard, that they may be a [a] direction to thy life, and a conſolation unto thy ſoul: For, till the Word be made thus our own, and as it were cloſe [b] *hidden in our hearts*, we are in danger leſt Satan ſteal it away, and we ſhall receive no *profit* thereby. And when thou goeſt to dinner, in that *reverend* and *thankful* manner before preſcribed, remember according to thine ability to have one or more poor Chriſtians, whoſe hungry bowels may be refreſhed with thy meat; imitating holy *Job*, who proteſted that [c] *he did never eat his morſels alone, without the good company of the poor and fatherleſs*; that is the Commandment of Chriſt our Maſter, *Luke* 14. 13. Or at leſtwiſe ſend ſome part of thy Dinner to the [d] poor, who lies ſick in the back Lane without any food. For this will bring a [e] bleſſing upon all thy works and labours; and it will one day more rejoyce thy ſoul, than it doth now refreſh his body, when Chriſt ſhall ſay unto thee, *O bleſſed child of God*, [f] *I was an hungred and thou gaveſt me meat*, &c. *And foraſmuch as thou haſt done it for my ſake, to the leaſt of theſe my Brethren, I take it in as good part as if thou hadſt done it to mine own ſelf.*

When dinner is ended, and the Lord praiſed; call thy [g] Family together, examine what they have learned in the Sermon: commend them that do well, yet

z Lev. 11. 3.

a Pſalm 119. 11.

b Mat. 13. 19.

c Job 31. 17. 18.

d Heb. 13. 2.

e Deut. 15. 10. &c.

f Mat. 25. 35. &c.

g If thou be a private man either perform theſe holy duties by thy ſelf, or joyn with ſome godly family in the performance of them.

discourage not them whose [h] memories or capacities are weaker; but rather help them; for their will and minds may be as good. Turn to the proofs which the Preacher alledged, and [i] rub those good things over their memories again. Then sing a *Psalm* or more. If time permit, thou mayst teach and examine them in some part of the *Catechism*; conferring every point with the proofs of the holy Scripture. This will both *increase* our knowledge, and *sharpen* our memory; seeing by *experience* we find that in every trade they who are most [k] *exercised* are ever best expert. But in any wise remember so to dispose all these private exercises, as that thou mayst be with the *first* in the holy Congregation at the *Evening Exercise*; where behave thy self in the like devotion, and reverence, as was prescribed for the holy exercise of the Morning.

h Acts 17. 11. Heb. 5. 11. Mat. 26. 30. James 5.
i Deut. 7. 30. Heb. 6. 1.
k Heb. 5. 14.

After *Evening Prayer*, and at thy Supper, behave thy self in the like religious, and holy manner as was formerly prescribed. And either before, or after Supper, if the season of the year, and the weather do serve,

1. *Walk* into the *Fields*, and meditate upon the *Works* of God; for in every [l] *Creature* thou mayst read, as in an *open Book*, the *Wisdom*, *Power*, *Providence*, and *Goodness* of Almighty God. And how that none is able to make [m] all these things in the variety of their *forms*, *virtues*, *beauties*, *life*, *motions*, and *qualities*, but our most glorious God.

l Psal. 92. 5. and 19. 2. &c. and 8. 1, 3, & &c. Rom. 1. 19, 20. *Præsentem narrat quælibet herba Deum.* m Isa. 40. 26.

2. Consider how [n] *gracious* he is, that made all these things to *serve* us.

n Psal. 8.

3. Take occasion hereby, to stir up both thy self, and others, to *admire* and *adore* his *Power*, *Wisdom*, and *Goodness*; and to think what *ungrateful* wretches we are, if we will not (in all obedience) serve, and honour him.

4. If any *neighbour* be sick, or in any heaviness, go to [o] *visit* him. If any be fallen at variance, help to reconcile them.

o Mat. 25. 35. James 5. 14, &c.

To

To conclude, *three sorts* of works may lawfully be done on the Sabbath day.

1. Works of *Piety*, which either directly concern the service of God, though they be *performed* by *bodily* labour; as under the Law, the [p] *Priests* did labour in *killing* and *dressing the Sacrifices*, and burning them on the Altar. And Christians under the Gospel, when they travel far to the place of Gods Worship, it is but a [q] Sabbath days journey, like that of the [r] *Shunamite* who travelled from home to hear the Prophet on the Sabbath day, because she had no teaching near her own dwelling. And the Preacher, though he laboureth in the *sweat* of his *brows*, to the wearying of his body, yet he doth but a Sabbath days work. For the holy end sanctifieth the work, as the [s] Temple did the Gold, or the Altar the gift thereon. Or else such bodily labour, whereby the people of God are assembled to his Worship; as the [t] sounding of Trumpets under the Law, or the ringing of Bells under the Gospel.

p Mat. 12. 5.
q Acts 1. 12.
r 2 Kings 4. 22.
s Matth. 23. 17, 19.
t Numb. 10. 2, 3.

2. Works of *Charity*, as to [u] save the life of a man, or [w] of a beast; to [x] fodder, water, and dress Cattel; to make honest [y] provision of meat and drink to refresh our selves, and to [z] *relieve the poor*; to *visit the sick*, to make [a] *Collection for the poor*, and such like.

u 1 King. 29. 5. Mark 24.
w Mark 12. 13.
x Luke 13. 15.
y Mat. 12. 1.
z Hest. 9. 12. 2 Cor. 11. 22, 24.
a 1 Cor. 16. 1.

3. Works of necessity, not feigned, but present, and imminent, and such as could not be prevented before, nor cannot be deferred unto another day. As to resist the invasion of Enemies, or the robberies of Thieves, to quench the rage of fire, and for Physicians to stanch, or let blood; or to cure any other desperate disease; and for *Midwives* to help women in labour: Mariners may do their labour; Souldiers being assailed may fight; and [b] Posts may ride for the publick good, and such like. On these, or the like occasions, a man may lawfully work. Yea, and when they are called, they may upon any of these occasions, go out of the *Church*,

b *Nuncius præceps excipitur à Sabbato.* Jud. *Commen. sup. Num.* 13. 1.

and from the holy exercise of the *Word* and *Sacraments*: provided always, that they be humbled, that such occasions fall out upon that day and time, and that they take no mony for their pains on that day, but only for their stuff, as in the *fear of God*, and Conscience of his Commandment.

When the time of rest approacheth, retire thy self to some private place, and knowing that in the state of corruption no man living can sanctifie a Sabbath in that spiritual manner that he should, but that he commits many breaches thereof, in his *Thoughts*, *Words*, and *Deeds*, humbly crave pardon for thy *defects*, and reconcile thy self unto God, with this, or the like *Evening Sacrifice*.

A private Evening Prayer for the Lords day.

c Isa. 61. 3.
d Gen. 18. 27.
e Heb. 12. 29.
f Job 21. 18.
g Psal. 51. 3.
h Zach. 3. 1, 2.
i 1 Cor. 11. 31.
k 2 Sam. 6. 22.
l Luke 15. 21.
m Psal. 106. 17.
n 2 Pet. 2. 4.

O *Holy*, [c] *Holy, Holy Lord God of Sabbath*, suffer me who am but [d] *dust and ashes*, to speak unto thy most glorious Majesty. I know that thou art a [e] *consuming fire*, I acknowledge that I am but withered [f] *stubble*, my [g] *sins are in thy sight*, and Satan [h] *stands at my right hand* to accuse me for them; I come not to excuse, but to [i] *judge* my self worthy of all those judgments which thy *Justice* might most justly inflict upon me a wretched creature, for my sins and transgressions. The *number* of them is great, the *nature* of them is so grievous, that they make me seem [k] *vile* in mine own eyes, how much more loathsome in thy sight? I confess they make me so far from being [l] worthy to be call'd thy *Son*, that I am altogether *unworthy* to have the name of thy meanest Servant. And if thou shouldest but recompence me according to my desert, the earth (as weary of such a sinful burthen) should open her mouth and swallow me up, like one of [m] *Dathans Family* into the bottomless pit of Hell: For if thou didst not spare the *natural branches*, those [n] *Angels* of glorious excellency, but hurledst them down, from the

the *heavenly habitations*, into the pains of *helliſh darkneſs*, to be kept unto damnation, when they ſinned but once againſt thy Majeſty, and diddeſt expel our firſt Parents out of Paradiſe, when they did but [o] tranſgreſs one of thy Laws; alas, what vengeance may I expect, who have not offended in one ſin only, heaping daily ſin upon ſin, without any true repentance, [p] *drinking iniquity as it were water*, ever pouring in, but never pouring out any filthineſs; and have tranſgreſſed not *one*, but *all* thy holy Laws, and Commandments. Yea, this preſent day, which thou haſt ſtraightly commanded me to keep holy, to thy praiſe and worſhip, I have not ſo religiouſly kept, and obſerved, nor prepared my ſoul in that holineſs, and chaſtity of heart, as was fit to meet thy bleſſed Majeſty in the holy Aſſembly of the Saints. I have not attended to the Preaching of thy Word, nor to the adminiſtration of thy Sacraments, with that humility, reverence, and devotion that I ſhould. For though I was preſent at thoſe holy exerciſes in my body, yet, Lord, I was overtaken with much drowſineſs. And when I was awake, my mind was ſo diſtracted and carried away with vain and worldly thoughts, that my ſoul ſeemed to be abſent and out of the Church. I have not ſo duly (as I ſhould) meditated with my ſelf, nor conferred with my Family, upon thoſe good inſtructions which we have heard and received out of thy holy Word, by the publick Miniſtry. For default whereof, Satan hath ſtoln the moſt part of thoſe inſtructions out of my heart, and I wretched creature have forgotten them, as though they had never been heard. And my Family doth not thrive in knowledge and ſanctification under my government as they ſhould. Though I know where many of my poor Brethren live in want and neceſſity, and ſome in pain, and comfortleſs; yet I have not remembred to relieve, the one with my alms, nor the other with conſolations: but I have feaſted my ſelf, and ſa-

[o] Gen. 3. 13.

[p] Job 15. 16.

tisfied mine own luſt. I have ſpent the moſt part of the day in *idle talk*, *vain ſports*, and *exerciſes*: yea, Lord, I have, *&c.* [q] And for all theſe my ſins, my conſcience cries *guilty*, thy Law *condemns* me; and I am in thy hand to receive the *ſentence* and curſe that is due to the wilful breach of ſo holy a Commandment. But what if I am by thy *Law* condemned? yet, Lord, thy *Goſpel* aſſures me, that thy mercy is above all thy works; that thy grace tranſcends thy *Law*, and thy goodneſs delighteth there to *reign*, where ſins do moſt *abound*. In the multitude therefore of the *mercies*, and *merits of Jeſus Chriſt* my Saviour, I beſeech thee, O Lord, (who deſpiſeſt not the ſighing of a contrite *heart*, nor deſireſt the death of a penitent [r] ſinner) to pardon and forgive me all theſe my ſins, and all the errors of this day, and of my whole life, and free my ſoul from that curſe and judgment, which is due unto me for them. Thou that didſt juſtifie the contrite *Publican* for [s] four words of confeſſion, and receivedſt the *Prodigal Child* (when he had ſpent all the ſtock of thy grace) into favour upon his repentance: pardon my ſins likewiſe, O Lord, and ſuffer me not to periſh for my tranſgreſſions. Oh ſpare me and receive me into thy favour again. Wilt thou (O Lord) reject me, who haſt received all [t] *Publicans*, *Harlots*, and *Sinners*, that upon repentance ſued to thee for grace! Shall I alone be excluded from thy mercy? far be it from me to think ſo: for thou art the ſame God of mercy unto me that thou waſt unto them, and thy [u] *compaſſions never fail*. Wherfore, O Lord, deal not with me after my merits, but according to thy great mercy. Execute not thy ſevere juſtice againſt me a ſinner; but exerciſe thy long-ſufferance in forbearing thine own creature. I have nothing to preſent unto thee for a ſatisfaction, but only thoſe *bloody Wounds*, bitter *Death*, and *Paſſion*, which thy bleſſed *Son*, my only *Saviour*, hath ſuffered for me. *Him (in whom only thou art well pleaſed)* I offer unto thee

q Here confeſs whatſoever fault thou haſt done that day by omiſſion or commiſſion, and then fetching from thy heart a deep ſigh, ſay Pſal. 103. 6. Jam. 2. 13 Ro. 5. 20.

r Ezek. 33. 11.

s Luke 18. 13.

t Mat. 21. 31, 32.

u James 3. 22.

thee, for all my sins, wherewith thou art displeased. He my Mediator, the request of whose blood, [w] *speaking better things than that of Abel*, thy mercy can never gain-say: Illuminate my understanding, and sanctifie my heart with thy holy Spirit, that may bring to my remembrance all those good and profitable Lessons, which this day, and at other times have been taught me out of thy holy Word; that I may remember thy Commandments to keep them, thy Judgments to avoid them, and thy sweet promises to rely upon them in time of misery and distress. And now, O Lord, I resign my self to thy most holy Will: O receive me into thy favour, and so draw me by thy grace unto thy self that I may as well be thine by love and imitation, as by calling and creation. And give me grace so to keep holy thy *Sabbaths* in this life, as that (when this life is ended) I may with all thy Saints and Angels, celebrate an *eternal Sabbath of joys* and praise, to the honour of thy most glorious name, in thy heavenly Kingdom for evermore. *Amen.*

[w] Heb. 12. 24.

And then calling thy Family together, shut up the *Sabbath* with the *Meditations* and *Prayers* before prescribed for thy Family. And the Lord will give thee that night a *more sweet and quiet rest than ordinary*, and prosper thee the better in all the labours of the week following.

Thus far of the ordinary practice of Piety, both in private and publick.

Now followeth the extraordinary Practice of Piety, whereby God is glorified in our lives.

THE extraordinary *Practice* of *Piety* consists, either in [x] *Fasting*, or *Feasting*.

[x] *Jejunium.*

1. *Of the Practice of Piety in Fasting.*

There are divers kinds of *Fasting*. First, a [y] *constrained Fast*, as when men either have not food to eat, as in the [z] *Famine* of *Samaria*: or having food cannot eat

[y] *Coactum.*

[z] 2 Kings 6. 26.

it for *heavineſs* or *ſickneſs*, as it befel them who were in [a] the Ship with St. *Paul*. This is rather *Famine* than *Faſting*.

Secondly, [b] *A natural Faſt*, which we undertake *Phyſically*, for the health of our body.

Thirdly, [c] *A civil Faſt*, which the Magiſtrate enjoyneth for the better maintenance of the *Commonwealth*, that by uſing Fiſh as well as Fleſh, there may be greater plenty of both.

Fourthly, [d] *A miraculous Faſt*, as the forty days Faſt of *Moſes* and *Elias*, the types; and of *Chriſt* the ſubſtance. This is rather to be *admired* than *imitated*.

Fifthly, [e] *A daily Faſt*, when a man is careful to uſe the creatures of God with ſuch moderation, that he is not made *heavier*, but more *chearful* to ſerve God, and to do the duties of his calling. This is eſpecially to be obſerved of [f] Miniſters and Judges.

Sixthly, [g] *A Religious Faſt*, which a man voluntarily undertakes, to make his body, and ſoul the fitter to pray more fervently unto God upon ſome extraordinary occaſion. And of this Faſt only we are to treat. The *Religious Faſt* is of two ſorts, either *private or publick*.

a Acts 27. 33.

b 2. *Phyſicum*. Nihil periculoſius habitudine corporis extremè bona, detrahenda ſunt ergo per jejunium redundantia, ne natura ſuo pondere fragilia ſuccumbat. Baſil. *hom.* 1.

c 3. *Politicum*.

d 4. *Miraculoſum*.

e 5. *Quotidianum*.

f 1 Tim. 3. 3. Tit. 2. 3. Prov. 31. 4, 5.

g 6. *Religioſum*. 2 Cor. 6. 4, 6.

1. *Of a Private Faſt.*

THat we may rightly perform a private Faſt, four things are to be obſerved: Firſt, the *Author*. Secondly, the *Time*, and *Occaſions*. Thirdly, the *Manner*. Fourthly, the *ends* of private Faſting.

1. *Of the Author.*

The firſt that ordained Faſting was *God* himſelf in [b] *Paradiſe*: and it was the *firſt Law* that *God* made in commanding *Adam* to abſtain from eating the forbidden fruit. *God* would not *pronounce* nor *write* his *Law* without *Faſting*, and in his *Law* commands all his people

h *Jejunium in Paradiſo præſcriptum eſt; reverere igitur jejunii cauſam*. Baſil. *hom. de jej.* Ex. 19. 3. Lev. 23. Matth. 9. 17. & 6. 15.

people to *Fast*. So doth our Saviour *Christ* teach all his *Disciples* under the *New Testament* likewise: by religious *Fasting* a man comes neareſt the life of [i] *Angels*, and to *do Gods will on earth, as it is done in heaven.* Yea, *Nature* ſeemeth to teach man this duty, in giving him a little mouth, and a narrow throat: for *nature* is content with a little, *grace* with leſs. Neither doth *nature* and *grace* agree in any one act better than in this exerciſe of religious *faſting*, for it ſtrengtheneth the *memory*, and cleareth the *mind*, illuminateth the *underſtanding*, and bridleth the *affections*: mortifieth the *fleſh*, and preſerveth *chaſtity*; preventeth *ſickneſs*, and continueth *health*; it delivereth from *evils*, and procureth all kind of *bleſſings*.

i *Qui jejunat, Angelorum ritu vivit & dum pauciſſimis contentus eſt ſimilitudinem cum illis aſſequitur.* Baſil. hom. de Jejun.

By breaking this *Faſt*, the Serpent overthrew the firſt *Adam*, ſo that he loſt *Paradiſe*. But by keeping a *Faſt*, the ſecond *Adam* vanquiſhed the Serpent, and reſtored us into Heaven. *Faſting* was ſhe who covered *Noah* ſafe in the *Ark*, whom intemperance uncovered, and left ſtark naked in the *Vineyard*. By faſting, *Lot* quenched the flame of *Sodom*, whom *drunkenneſs* ſcorched with the fire of *Inceſt*. Religious *Faſting*, and *talking* with God, made *Moſes* face to ſhine before men: when idolatrous *eating* and *drinking* cauſed the *Iſraelites* to appear abominable in the ſight of God. It wrapt *Elias* in an *Angelical Coach* to *Heaven*: when voluptuous *Ahab* was ſent in a *bloody Chariot* to *Hell*. It made *Herod* believe that *John Baptiſt* ſhould live after death by a bleſſed *Reſurrection*: when after an intemperate life, he could promiſe nothing to himſelf but eternal death and deſtruction. *O divine Ordinance* of a *divine Author*.

Natura os parvum, & guttur arctum homini dedit. Quamdiu Jejunavit Adam in Paradiſo fuit; comedit, & ejectus eſt. Hier.

2. *Of the Time.*

The [k] *holy Scripture* appoints no *Time* under the New Teſtament to faſt, but leaves it unto Chriſtians

k *Preceptum eſſe jejunium video quibus autem diebus non oporteat jejunare, & quibus oporteat præcepto Domini vel Apoſtolorum non invenio definitum*, Aug. ad Caſſalan. Epiſt. 86.

own

own free choice, *Rom.* 15. 3. 1 *Cor.* 7. 5. to fast as occasions shall be offered unto them, *Mat.* 9. 17. As when a man becomes an humble and earnest suitor unto God for the pardon of some gross sin committed; or for the [l] prevention of some sin, whereunto a man feels himself by *Satan* sollicited: or to *obtain* some special *blessing*, which he wants: or to *avert* some *judgment* which a man fears, or is already faln upon himself or others: or lastly, to subdue his *flesh* unto his *spirit*, that he may more chearfully pour forth his soul unto God by Prayer. Upon these occasions a man may fast a [m] day, or [n] longer, as his occasion requires, and the *constitution* of his body, and other *needful affairs* will permit.

l *Indifferenter jejunandum ex arbitrio, non ex imperio neve disciplina, pro temporibus, & causis uniuscujusque,* Ter. *adv.* Psychic. Montanus *haereticus primus erat qui jejuniorum leges prescripsit,* Euseb. *Eccl. hist. l.* 5. *c.* 18 *ex* Apol.

m Lev. 23. 32. Josh. 7. 6. 2 Sam. 30. 3.

n Neh. 4. 16.

3. *Of the manner of a Private Fast.*

The true manner of performing a *private Fast*, consists partly in *outward*, partly in *inward* actions.

The outward actions are, to abstain for the time that we fast: 1. From all [o] *worldly business* and *labour*, making your *fasting day*, as it were a *Sabbath day*, *Lev.* 23. 28. For worldly *business* will distract our minds from holy *devotion*. 2. From *all manner of food*, yea from [p] *bread* and *water*, so far as health will permit. 1. That so we may acknowledge our own *indignity*, as being unworthy both of *life*, and all the *means* for the maintenance thereof. 2. That by afflicting the body, the soul which followeth the *constitution* thereof, may be the more *humbled*. 3. That so we may take a godly [q] *revenge* upon our selves, for abusing our *liberty* in the use of *Gods* creatures. 4. That by the *hunger* of our *bodies*, through want of these *earthly things*, our souls may learn to hunger more eagerly after *spiritual* and *beavenly* food. 5. To put us in mind, that as we abstain from *food* which is *lawful*, so we should much more abstain from [r] *Sin*, which is altogether *unlawful*.

o Lev. 23. 28. 36.

p 2 Sam. 3. 35. Ezr. 10. 3

q 2 Cor. 7. 11.

Thirdly, from *good* and *costly* [s] *apparel*, that as the

r *Quid prodest vacare corpus ab esca & animam replere peccatis.* Aug. *de temp. Ser.* 46.

s Exod. 33. 5, 6.

abuse

abuſe of theſe puffs us up with *pride*: ſo the laying aſide their *lawful uſe* may witneſs our *humility*. And to this end in antient times they uſed (ſpecially in publick faſts) to put on [t] *ſackcloth*, or other *courſe apparel*. The equity hereof ſtill remaineth, eſpecially in *publick Faſts*, at what time to come into the Aſſembly with *ſtarched bands*, *criſped hair*, *brave apparel*, and decked with *flowers* or *perfumes*, argueth a ſoul that is neither humble before God, nor ever knew the true uſe of ſo holy an exerciſe.

t Heſt. 4. 1. 2. Jonas 3. 5, 6. Joel 1. 13. Mat. 11. 21.

Fourthly, from the full *meaſure of* [u] *ordinary ſleep*. That thou mayſt that way alſo humble thy body: and that thy ſoul may *watch* and *pray*, to be prepared for the coming of Chriſt. And if thou wilt break thy ſleep early and late for *worldly gain*, how much more ſhouldeſt thou do it for the *ſervice of God?* And if *Ahab* (in imitation of the godly) did in his *Faſt* lie in *Sackcloth* to break his ſleep by night, what ſhall we think of thoſe, who on a *Faſting day* will yield themſelves to ſleep in the open *Church?*

u 2 Sam. 12. 16. Joel 1. 13. Heſt. 4. 3. 1 Kings 21. 27.

Fifthly, and laſtly, from all outward *pleaſures* of our ſenſes. So that as it was not the [w] *throat* only that *ſinned*, ſo muſt not the throat only be *puniſhed*: and therefore we muſt endeavour to make our eyes (as at all times) ſo eſpecially on that day to faſt from beholding *vanities*: our ears from hearing *Mirth*, or *Muſick*, but ſuch as may move to *mourn*, our Noſtrils from pleaſant *ſmells*, our Tongues from *lying*, *diſſembling* and *ſlandering*: yea, the uſe of the *Marriage-Bed* muſt be omitted in a Religious reverence of the Divine *Majeſty*, that ſo nothing may hinder our true humiliation, but that all may be ſigns that we are unfeignedly humbled. Thus much of the outward manner.

w *Si ſola gula peccavit, ſola jejunet, & ſufficit: Si vero peccaverunt & membra cætera, cur non jejunent & ipſa*, Ber. Serm. Quad. 3.

2. The inward manner of *Faſting* conſiſts in two things. 1. *Repentance*. 2. *Prayer*.

Repentance hath two parts.

1. *Penitency* for ſins paſt.

2. *Amend-*

2. *Amendment* of life in time to come.

This *Penitency* consists in three things. First, an inward *insight* of sin, and *sense* of misery. Secondly, a *bewailing* of thy vile estate. Thirdly, an *humble* and *particular confession* of all thy known sins.

1. *Of the inward insight of sin, and sense of misery.*

This *sense* and *insight* will be effected in thee: First, by considering thy sins, especially thy gross sins, according to the circumstances of the *time* when, *place* where, *manner* how, and *persons* with whom it was committed. Secondly, the Majesty of God against whom it was done; and the *rather* because thou didst such things against him since he became a Father unto thee, and bestowed so many sweet *blessings* in bountiful manner upon thee. Thirdly, in considering the *curses*, which God hath threatned for thy sin: how grievously God hath plagued *others* for the same fault, and how that no *means* in Heaven or Earth could deliver thee from being *eternally damned* for them, had not the *Son of God* so lovingly died for thee. Lastly, that if God *loves thee*, he must *chasten* thee e're it be long, with some grievous *affliction*; unless thou dost *prevent* him by speedy and unfeigned repentance. Let these and the like considerations so *prick* thy *heart* with sorrow, that *melting* for remorse within thee, it may be *dissolved* into a *fountain of tears*, trickling down thy mournful cheeks. This mourning is the beginning of *true fasting*, and therefore oft-times [x] put for *fasting*, the first and *principal* part for the *whole* action.

[x] Matth. 9. 15. Can the children *mourn?* then shall they *fast*, and *Mark* & *Luke*, for *mourn* have *fast*.

2. *Of the bewailing of thine own estate.*

Bewailing or lamentation, is the pouring out of the inward mourning of the heart, by the outward means of the voice, and tears of the eyes. With such *filial earnestness* and importunity in prayer is our heavenly Father well

Examples, Psal. 6. and 22. and 38. and 79. and *Jeremiah's* Lamentations, Joel 2. 12, 17.

pleased.

pleased. Nay, when it is the [y] *fruits* of his *Spirit*, and the *effect* of our *faith*, he cannot be displeased with it. For if he heard the *moans* which *extremity* wrung from [z] *Ismael* and *Hagar*: and heareth the cry of the [a] *young Ravens*, and roaring of [b] *Lions*: how much rather will he hear the *mournful lamentation* which his *own children* make unto him in their misery.

y Jer. 31. 18, 19, 20.
z Gen. 11. 17.
a Job 39. 3. Psalm 147.
b Psal. 104. 11.

3. *Of the humble confession of sins.*

In this action thou must deal *plainly* with God, and [c] *acknowledge all the sins thou knowest*, not only in general, but also in particular: This hath been the manner of all Gods Children in their Fasts: first, because that without [d] *Confession* thou hast no promise of mercy or forgiveness of sins. Secondly, that so thou mayest acknowledge [e] *God to be just*, and thy self *unrighteous*. Thirdly, that by the numbering of thy sins, thy heart may be the more humbled and pulled down. Fourthly, that it may appear that thou art a true Penitent; for till God hath given thee grace to repent, thou wilt be *more ashamed* to confess thy fault, than to commit thy sin. The plainer thou dealest in this respect with God, the more graciously will God deal with thee, for if thou dost [f] *acknowledge thy sins, God is faithful and just to forgive thee thy sins: and the blood of Jesus Christ his Son shall cleanse thee from all thy sin.*

c 1 Sam. 7. Ezek. 9, &c. Dan. 9. Neh. 8.
d Prov. 28. 13. Psal. 32. 3, &c.
e Psal. 51. 4.
f 1 John 1. 7, 9.

To help thee the better to perform these three parts of penitency, thou mayst diligently read such Chapters and portions of the holy Scriptures, as do chiefly concern thy particular sins: thou mayst see Gods curse and Judgments on others for the like sins, and be the more humbled thy self.

Thus far of the first part of Repentance, which is penitency.

The other part which is *Amendment of life*, consists; First, in devout *Prayer*: Secondly, in devout *Actions*.

The devout *Prayer*, which we make in time of *Fasting*, is either *deprecation of evil*, or *craving needful good things*.

Depre-

Deprecation of evil, is, when thou beſeecheſt God, for Chriſt thy *Mediators* ſake, to pardon unto thee thoſe ſins which thou haſt confeſſed, and to turn from thee thoſe judgments which are due unto thee for thy *ſins*: And as *Benhadad*, becauſe he heard, [g] *That the King of Iſrael was merciful*, proſtrated himſelf unto him with a *rope about his neck*; ſo becauſe thou knoweſt that the *King of Heaven is merciful*, caſt down thy ſelf in his preſence, in all *true ſigns* of humiliation (eſpecially, ſeeing he calleth upon thee to come unto him in thy [h] troubles) and doubtleſs thou ſhalt find him moſt *merciful*.

g 1 King. 20. 31.

h Pſal. 50. 15.

The *craving of needful good things* is, firſt, a fervent and faithful begging of God to ſeal by his Spirit in thy heart, the aſſurance of the forgiveneſs of all thy ſins. Secondly, to [i] *renew* thy heart by the *Holy Ghoſt*, ſo that *ſin* may daily *decay*, and *righteouſneſs* more and more *increaſe in thee*. Laſtly, in deſiring a ſupply of [k] *faith*, *patience*, *chaſtity*, and all other graces which thou *wanteſt*: and an increaſe of thoſe which God of his mercy hath beſtowed upon thee *already*.

i Phil. 4. 6.

k 1 Tim. 5. 5.

Thus far of Prayer in Faſting.

The *devout Actions* in faſting are two: Firſt, *avoiding evil*. Secondly, *doing good*.

1. *Of avoiding evil.*

This *abſtinence from evil*, is that which is chiefly ſignified by thy *abſtinence from food*, &c. and is the chief end of *faſting*, as the [l] *Ninivites* very well knew. *A day of faſt, and not faſting from ſin, the Lord abhorreth.* It is not the *vacuity* of the ſtomach: but the [m] *purity* of the heart that God reſpecteth. If therefore thou wouldeſt have God to turn from thee the *evil* of *affliction*: thou muſt firſt turn away from thy ſelf the *evil of Tranſgreſſion*. And without this faſting from *evil*, thy *Faſt* ſavours more noyſom to God than thy *breath*

l Jonas 3 8. 10.

m Pulchrum eſt corporis jejunium, cum ſit animus à vitiis jejunus. Hier. ad Celant. Epi. 14. *Jejuna à malis actibus, abſtine à malis ſermonibus, comine à cogitationibus peſſimis*, Cyril in Lev. c. 10. Iſa. 58. 2. &c.

doth

doth to man. This made God so often to [n] reject the Fast of the *Jews*. And as thou must endeavour to avoid all sin, so especially *that sin* wherewith thou hast provoked God, either to *shake* his rod at thee, or already to *lay* his chastening hand upon thee. And do this with a resolution, by the assistance of Gods grace, never to commit those sins again. For [o] what shall it profit a man by abstinence to humble his body; if his mind swell with pride? Or to forbear wine and strong drink, and be drunk with wrath and malice? Or to let no flesh go into the belly, when lies, slanders, and ribauldry, (which are worse than any meat) comes out of the mouth? To abstain from meat, and to do mischief, is the Devils fast, who doth evil, and is ever hungry.

n Zach. 5. 5, 7. *Non possum ferre iniquitatem & interdictionem*, Isa. 1. 13.

o *Quid prodest tenuari corpus abstinentia, si animus intumescit superbia? Vinum non bibere, & ira inebriari? carnibus non vesci, & de ore omni esca fordidius egredi maledicium aut mendacium?* Maximus Epis.

2. *Of doing Good Works.*

The [p] *good works* which as a Christian thou must do every day, but especially on thy *Fasting day*, are either *the works of Piety to God*, or *the works of Charity towards thy brethren*.

First, *the works of Piety to God*, are the practice of all thy former duties, in the *sincerity* of a *good conscience*, and in the sight of God.

Secondly, the *works of Charity* toward our *Brethren* are, [q] *forgiving wrongs*, *remitting debts* to the poor that are not well able to pay: but especially in giving [r] *Alms* to the poor, that want relief and sustenance: else we shall [s] under pretence of *godliness*, practice *miserableness*: like those who will pinch their own *bellies* to defraud their labouring *Servants* of their due allowance. As therefore Christ joyned *Fasting*, *Prayer*, and *Alms* altogether in *precept*: so must thou joyn them together, like *Cornelius* in *practice*. And therefore be sure to give at the *least* so much to the [t] poor, on thy *Fasting day*, as thou wouldest have spent in thine own

Qui cibis abstinent & mala agunt, dæmones invitantur, quibus culpa adest, & cibus deest. Isid.

p *Vis orationem tuam volare ad cœlum? Fac illi duas alas, jejunium & Eleemosynam.* Aug.

q Isa. 58. 6, &c. r Zach. 7. 9 20. s *Qui jejunatur parcat, non ad dei gloriam jejunat, sed substantiæ suæ parcit*, Chr. in Mat. 5. Mat. 6. 9. Acts 10. 30. t 2 Cor. 9. 6.

diet,

diet, if thou hadst not fasted that day. And remember, *that he that soweth plenteously shall reap plenteously*, and that this is a *special sowing day*. Let thy *fasting* so [u] *afflict* thee, that it may *refresh* a poor Christian; and rejoyce that thou hast *dined and supped in another*; or rather, that thou hast *feasted hungry Christ in his poor members*.

[u] *Jejunium tuum te castiget sed alterum lætificet*, Aug. Ser. de temp. 64. *Accipiat esuriens Christus quod jejunans minus accipit Christianus*, Aug. de temp. ser. 157. *Beatus qui jejunat ut alat pauperem, imitatur enim Christum, qui animam suam posuit pro fratribus suis*, Cyrii in Lev. l. 10.

In *giving Alms*, observe two things: first, the *Rules*. Secondly, the *Rewards*.

1. *Rules in giving Alms, and doing good works.*

1. They must be done in obedience to *Gods Commands*; not because we think it to be good, but because God *requireth* us to do such, and such a good deed: for such [w] *obedience* of the worker, God preferreth before all *Sacrifices*, and the greatest *works*.

2. They must proceed from [x] *faith*, else *they cannot please God*: nay, without faith the most *specious* works are but [y] *shining sins*, and *Pharisees Alms*.

3. Thou must not think by thy good Works and Alms to *merit Heaven*, for in vain had the *Son of God* shed his *Blood*, if *Heaven* could have been *purchased* either for *Money* or *Meat*. Thou must therefore seek *heavens possession* by the *purchase* of *Christs Blood*, not by the *merits* of thine *own works*. For [z] *eternal life is the gift of God through Jesus Christ*. Yet every true Christian that believes to be saved, and hopes to come to Heaven, must do good works (as the Apostle saith) for *necessary uses*, which are four.

w 1 Sam. 15. 22.
x Heb. 11. 6. Rom. 14. 23.
y *Splendida peccata*, Aug.
z Rom. 6. *ult.*

First, *That* [a] *God may be glorified*. Secondly, *That thou mayst shew thy self* [b] *thankful for thy Redemption*. Thirdly, *That thou mayest* [c] *make sure thine Election unto thy self*. Fourthly, *That thou mayest win* [d] *others* by thy holy Education to think the better of thy Christian profession. And for these uses we are said to be [e] *Gods workmanship, created in Christ Jesus, unto good works, and that God hath ordained us to walk in them*.

a 1 Cor. 10. 31. 2 Cor. 8. 19 Phil. 1. 11.
b Luke 1. 74, 75.
c 2 Pet. 1. 10.
d Matth. 5. 16. Isa. 61. 9.
e Eph. 2. 10.

4. Thou

4. Thou must not give thine Alms to *impudent Vagabonds*, who live in *wilful idleness* and *filthiness*; but to the *Religious* and *honest* poor, who are either sick, or so old that they cannot work: or such who work, but their work cannot competently maintain them: Seek out these in the *back-Lanes* and relieve them. But if thou meetest one that asketh an Alms for Jesus sake, and knowest him not to be unworthy, deny him not: for it is better to give unto ten counterfeits, than to suffer Christ to go in one poor Saint unrelieved. Look not on the person, but give thine Alms as unto Christ in the party.

2. *Of the reward of Almsdeeds and good works.*

1. *Alms* are a special means to move God in mercy to turn away his [f] temporal Judgments from us: when we by a true faith (that sheweth it self by such fruits) do return unto him. [f] Dan. 4. 24.

2. Merciful *Alms-givers* [g] shall be the *children of the highest*, and be like God their *Father*, who is the [b] *Father of mercies*. They shall be his [i] Stewards to dispose his goods, his hands to distribute his Alms; and if it be so great an honour to be the Kings *Almoner*, how much greater is it to be the God of Heavens *Alms-giver?* [g] Luke 6. 35, 36. [b] 2 Cor. 1. 3. [i] Luke 16. 1.

3. When *all* this *world* shall forsake us, then only *good works* and *good Angels* shall accompany us, the one to [k] *receive* their *reward*, the other to deliver their [l] *charge*. [k] Apoc. 14. 13. [l] Luke 16. 22.

4. Liberality in Alms-deeds is our [m] *surest foundation that we shall obtain in eternal life* a liberal reward through the *Mercy* and *Merits* of Christ. Psalm 91. 11. Heb. 1. 14.

Lastly, by Alms-deeds we feed and relieve Christ in his *Members*; and [n] *Christ* at the *last day* will acknowledge our *love*, and reward us in his *mercy*: and then it shall appear, that what we gave to the poor, was not *lost*, but [o] *lent unto the Lord*. What greater motives can a Christian wish, to excite him to be a liberal Alms-giver? [m] 1 Tim. 6. 19. [n] Mat. 25. [o] Prov. 19. 17.

Thus far of the *manner* of Fasting. Now follow the ends.

3. Of the ends of Fasting.

The true *ends of Fasting* are not to merit Gods favour, or *eternal life*, (for that we have only of the gift of *God* through *Christ*) nor to *place Religion* in bodily abstinence (for resting in it self is not the *worship* of God, but an help to further us the better to worship God.) But the *true ends of fasting* are three:

p Esd. 8. 2 1 Cor. 9. 7. q 1 Tim. 5. 23. *Jejunium orationem roborat, oratio sanctificat se unum.* Bas. Ser. de Jeiun.

First, to *subdue* our p flesh to the Spirit: but not so to q weaken our bodies, as that we are made unfit to do the necessary duties of our calling. *A good man (saith Solomon) is merciful to his Beast*, Prov. 12. 10. much more to his *own body*.

r Joel 1. 17. Neh. 4. Luke 2. 37. 1 Cor. 7. 5

Secondly, that we may more devoutly contemplate Gods holy will, and fervently r pour forth our souls unto him by prayer: for as there are are some kind of *Devils*, so there are also some kind of *sins*, which cannot be subdued but by *fasting*, joyned unto *Prayer*, Matth. 17. 22.

f Joel 2. 18, 19. 1 Cor. 11

Thirdly, that by our f *serious humiliation*, and *judging* of our selves, we may escape the *judgment of the Lord*; not for the *merit* of our fasting (which is none) but for the *mercy* of God, who hath promised to remove his judgments from us, when we by Fasting, do unfeignedly humble our selves before him. And indeed no child of God ever *conscionably* used this holy *exercise*, but in the end he obtained his request at the hand of God; both in *receiving* graces which he wanted, as appears by the examples of t *Annah*, u *Jehosaphat*, w *Nehemiah*, x *Daniel*, y *Esdras*, z *Hester*; as also in *turning away* Judgments *threatned*, or faln upon him, as may be seen in the examples of the a *Israelites*, the b *Ninivites*, c *Rhehoboam*, d *Achab*, e *Hezekiah*, f *Manasses*. He who gave his *dear Son* from heaven to the death, to ransom us when we were his enemies,

t 1 Sam. 7
u 2 Chr. 20.
w Neh. 1.
x Dan. 9.
y Esd. 8.
z H. st. 5.
a 1 Sam. 7. 6.
b Jona. 3.
c 2 Chron. 12. 5, 7, &c. d 1 Kings 2. 1. e 2 Chron. 32. 16. f 2 Chron. 33. 18, 19.

thinks

thinks nothing too dear on earth, to beſtow upon us, when we humble our ſelves, being made his reconciled *Friends* and *Children?* Thus far of the *private Faſt.*

2. *Of the publick Faſt.*

A *Publick Faſt* is, when by the [g] authority of the *Magiſtrate* either the *whole Church* within his dominion, or ſome *ſpecial Congregation* (whom it concerneth) do aſſemble themſelves together, to perform the forementioned *duties* of *Humiliation*; either for the *removing* of ſome publick [h] *calamity* threatned or already inflicted upon them, as the *Sword*, *Invaſion*, *Famine*, *Peſtilence*, or other fearful ſickneſs: or elſe for the *obtaining* of ſome *publick bleſſing*, for the good of the [i] *Church*, as to crave the aſſiſtance of his *holy Spirit*, in the *election* and *ordination* of fit and able *Paſtors*, *&c.* or, for the *trial of truth*, and *execution of Juſtice*, in matters of difficulty and great importance, *&c.*

When any evil is to be removed, the [k] *Paſtors* are to lay open unto the people, by the evidence of *Gods word*, the *ſins* which were the ſpecial *cauſes* of that calamity: *call upon them* to repent, and *publiſh* unto them the mercies of God in *Chriſt* upon their *Repentance*. The people muſt hear the voice of *Gods meſſengers* with hearty *ſorrow for their ſins*, earneſtly *beg pardon* in *Chriſt*, and promiſe unfeigned amendment of their life. When any bleſſing is to be obtain'd, the *Paſtors* muſt lay open to the people the *neceſſity* of that bleſſing, and the *goodneſs* of God who giveth ſuch *graces* for the good of men. The *people* muſt *devoutly pray* unto God for beſtowing of that *Grace*, and that he would bleſs his own *means* to his own *glory*, and the *good* of his *Church*. And when the holy exerciſe is done, let every Chriſtian have a ſpecial care according to his *ability*, to [l] *remember the poor*. And whoſoever (when juſt occaſion is offered) uſeth not this holy exerciſe of

[g] Jonas 3. 7. 2 Chron. 20. 3. Ezra 8. 21.
[h] 1 Sam. 7. 5, 6. Joel 2. 15. 2 Chron. 20. Jonah 3. Heſt. 4. [i] Exod. 19. Eſd. 8. Act 1. 13, 14. [k] Joel 1. 14. Nehem. 8
[l] Iſa. 58. 7, 10. 2 Cor. 9. 7, Gal. 2. 10.

Fasting, he may justly suspect, that his heart never yet felt the power of true Christianity.

So much of *Fasting*, now followeth the exercise of *holy Feasting*.

Of the practice of Piety in holy Feasting.

HOly *Feasting* is a solemn *thanksgiving*, (appointed by Authority) to be rendred unto God on some special day, for some *extraordinary blessings* or *deliverances* received. Such among the *Jews* was the *Feast* of the [m] *Passeover*, to remember to praise God for their deliverance out of *Egypts* bondage; or the *Feast* of [n] *Purim*, to give thanks for their deliverance from *Haman's* Conspiracy. Such amongst us are the fifth of *August*, to praise God for delivering our *gracious King* from the *bloody Conspiracy* of the traiterous *Gowries*: and the fifth of *November*, to praise God for the deliverance of the *King*, *and the whole State*, from the *Popish Gun-powder Treason*. Such Feasts are to be celebrated by a publick *rehearsal* of those special benefits, by *spiritual Psalms*, and *dances*, by *mutual feasting* and *sending presents every one to his neighbour*, and by giving *gifts to the poor*.

m Exod. 12. 15.

n Hest. 9. 19. 21.

But forasmuch as the benefit of our *Redemption* was the greatest that *Man* needed from *God*; or that *God* ever bestowed upon *Man*: and that the *Lords Supper* is left by our *Redeemer*, as the chiefest memorial of our *Redemption*: every Christian should account this *holy Supper* his *chiefest and joyfullest Feast* in this world. And seeing that as it ministreth to worthy partakers, the greatest assurance which they have of their salvation: so it pulleth *temporal judgments* on the *bodies*, and (without repentance) *eternal damnation* on the *souls* of them who *receive it unworthily*. Let us see how a Christian may best fit himself to be a due *partaker* of so holy a *Feast*, and to be a *worthy Guest* at so *sacred a Supper*.

Medi-

Meditations concerning the due manner of practising Piety, in receiving the holy Supper of the Lord.

THough no man living is of *himself* worthy to be a guest at so holy a Banquet; yet it pleaseth God of his *grace* to accept him for a [o] *worthy receiver*, who endeavoureth to receive that holy mystery, with that *competent measure* of reverence that he hath prescribed in his word.

[o] 2 Thes. 1. 11. Col. 1. 12. Luke 20. 35. Apoc. 3. 4.

He that would receive this holy Sacrament with due reverence, must conscionably perform three sorts of duties. First, *Those which are to be done before he receiveth.* Secondly, *Those that are to be done in the receiving.* Thirdly, *Those that are to be done after that he hath received the Sacrament.* The first is called *Preparation*, the second *Meditation*, the third *Action* or *Practice.*

Of Preparation.

That a Christian ought necessarily to *prepare* himself before he presume to be a partaker of the holy Communion may evidently appear by five reasons:

First, because it is Gods Commandment. For if he commanded under the pain of death, that none [p] uncircumcised should eat the *Paschal Lamb*, nor any circumcised under four [q] *days preparation*: how much *greater* preparation doth he require of him, that comes to receive the Sacrament of his *Body* and *Blood*, which as it *succeedeth*, so doth it *exceed* by many degrees the Sacrament of the *Passeover?*

[p] Exod. 12. 48.

[q] Exod. 2. 6.

Secondly, because the *example of Christ* teacheth us so much: for he [r] *washed* his Disciples *feet* before he admitted them to eat of his *Supper*, signifying how thou shouldest lay aside all *unpureness of heart* and *uncleanness of life*, and be furnished with *humility* and *charity*, before thou presumest to taste of his holy *Supper.*

[r] John 13. 5.

Thirdly, because it is the counsel of the Holy Ghost,
[r] 1 Cor. 11. 28. [r] *Let every man examine himself, and so let him eat*, &c. And if a man when he is to eat with an *Earthly Prince*,
[s] Prov. 23. 1, 2. *must consider diligently what is before him*, and [s] *put a knife to his throat, rather than commit any rudeness*: how much more oughtest thou to prepare thy soul, that thou mayst behave thy self with all fear and reverence when thou art to feast at the holy Table of the *Prince of Princes*.

Fourthly, because it hath been ever the practice of all Gods Saints, to use holy preparation, before they would meddle with *Divine Mysteries*. *David* would
[u] Ps. 1. 26. 6. not go near to *Gods Altar*, till he had first [u] washed *his hands in innocency*: much less shouldest thou, without due preparation, approach to the *Lords Table*. *Abimelech* would not give, nor *David* and his men would not eat the *Shew-bread* but on condition that
[w] 1 Sam. 21. 4. their [w] *Vessels were holy*: How much less shouldest thou presume to eat the *Lords Bread*, or rather *the Bread which is the Lord*, unless the Vessel of thy heart be first cleansed by repentance? And if the Lord required *Joshua* (as he had done *Moses* before) to
[x] Exod. 3. 5. Josh. 5. 15. [x] *put off his shooes*, in reverence of his holiness, who was present in that place where he appeared with a *sword* in his hand, for the destruction of his enemies: how much rather shouldest thou put off all the *affections* of thine earthly conversation, when thou comest near that place, where *Christ* appeareth to the *eye* of thy faith, with *wounds in his hands and side*, for the redemption of his
[y] Apoc. 19. 7. friends? And for this cause it is said, *That the* [y] *Lambs wife hath made her self ready for his Marriage*. Prepare therefore thy self, if thou wilt in this life be *betrothed* unto *Christ* by Sacramental *grace*: or in Heaven *married* unto him by eternal *glory*.

Fifthly, because that God hath ever smitten with fearful judgments, those who have presumed to use his holy Ordinances without due fear and preparation;

on; God set a [z] *flaming sword* in a *Cherubins hand* to smite our first Parents being defiled with sin, if they should attempt to go into *Paradise*, to *eat* the Sacrament of the *Tree of life*. Fear thou therefore to be smitten with the Sword of Gods vengeance, if thou presumest to go to the Church with an impenitent heart, to eat the Sacrament of the *Lord of life*. God smote 50000 of the [a] *Bethshemites* for *looking irreverently* into his Ark, and kill'd [b] *Uzziah* with sudden death, for but *rash touching* of the Ark; and smote [c] *Uzzah* with the *Lepry* for medling with the Priests Office, which pertained not unto him. The fear of such a stroke made *Ezekias* so earnestly to pray unto God, that he would not smite the people that wanted *time to prepare themselves as they should, to eat the Passeover*: and it is said, that the Lord *heard Ezekiah, and healed the people*: Intimating, that had it not been for *Ezechia*'s Prayer, the Lord had *smitten* the people for their want of due *preparation*. And the man who came to the *Marriage-feast* without his *wedding-garment*, or examining of himself, was *examined* of another: and thereupon *bound hand and foot, and cast into utter darkness*, Matth. 22. 12. And St. *Paul* tells the *Corinthians*, that for want of this *preparation in examining and judging themselves before they did eat the Lords Supper*, God had sent that fearful sickness among them, whereof [d] *some were then sick, others weak, and many fallen asleep*, that is, taken away by *temporal death*. Insomuch that the *Apostle* saith, that every [e] *unworthy* Receiver *eats his own judgment, temporal* if he repents, *eternal* if he repents not, and that in so hainous a measure, as if he *were* [f] *guilty of the very Body and Blood of the Lord*, whereof this Sacrament is a holy *sign* and *seal*. And Princes punish the indignity offered to their *great seal*, in as deep a measure, as that which is done to their own *Persons*, whom it representeth. And how hainous the guiltiness of *Christs Blood* is, may appear

z Gen. 3. 24.
a 1 Sam. 6.
b 2 Chr. 26
c 2 Sam. 6.
d 1 Cor. 11. 29.
e 1 Cor. 11. 29.
f Ver. 27.

g Mat. 27. 25. by the misery of the *Jews* ever since they wished g *his blood to be on them and their Children.* But then thou wilt say, it were *safer* to abstain from coming *at all* to the Holy Communion: Not so, for God hath threatned to h punish the *wilful neglect* of his Sacraments, with eternal *damnation* both of body and soul. And it is the *Commandment of Christ,* i *Take, eat, do this in remembrance of me:* and he will have his Commandment under the penalty of his curse obeyed. And seeing that this Sacrament was the *greatest* token of Christs k *love,* which he left at his *end* to his friends whom he loved to the *end,* therefore the l *neglect* and *contempt* of this Sacrament must argue the *contempt* and *neglect* of his *love* and *bloodshedding*: than which no sin in Gods account can seem more *hainous.* Nothing hinders why thou mayst not come freely to the Lords Table; but because thou hadst rather *want* the love of God, than *leave* thy filthy sins. O come, but come a guest prepared for the Lords Table; seeing they are *blessed, who are called to the* m *Lambs Supper.* O come, but come prepared; because the n *efficacy* of this Sacrament is received according to the *proportion* of the *Faith* of the Receiver.

h Numb. 9. 13.

i Heb. 2. 9. Mat. 26. 1 Cor. 11.

k John 13. 1.

l Heb. 10. 28, 29.

m Apoc. 19. 9

n *Efficacia Eucharistiæ non æqualiter se habet quoad omnes fideles, sed pro ratione fidei communicantium.* Orig.

This preparation consists in the serious consideration of three things: first, of the *worthiness of the Sacrament,* which is termed to *discern the Lords body*: secondly, of thine *own unworthiness*; which is to *judge thy self*: thirdly, of the *means,* whereby thou mayst become a *worthy* Receiver: called *Communication of the Lords body.*

1. *Of the worthiness of the Sacrament.*

THe *worthiness* of this Sacrament is considered three ways: First, by the *Majesty* of the *Author* ordaining. Secondly, by the *preciousness* of the *Parts* whereof it consisteth. Thirdly, by the *excellency* of the *ends* for which it was ordained.

1. *Of*

1. *Of the Author of the Sacrament.*

The *Author* was not any *Saint* or *Angel*, but our *Lord Jesus*, the eternal Son of God. For it pertaineth to *Christ only*, under the *New Testament*, to institute a Sacrament, because he only can *promise* and *perform* the *grace* that it *signifieth*. And we were charged *to* [o] *hear no voice but his in his Church*. How sacred should we esteem the *Ordinance* that proceedeth from so Divine an *Author!*

[o] Matth. 17. 5.

2. *Of the Parts of the Sacrament.*

The parts of this blessed Sacrament are three. First, the *earthly signs* signifying. Secondly, the *Divine word* sanctifying. Thirdly, the *heavenly graces* signified.

First, the *earthly signs* are [p] *Bread* and *Wine*, in number *two*, but *one* in use.

[p] 1 Cor. 11. 23, &c.

Secondly, the *Divine word* is the Word of *Christ's Institution*, pronounced with *prayers* and *blessings*, by a *lawful* [q] Minister. The *Bread* and *Wine* without the *Word* are nothing, but as they were before; but when the *word* cometh to those *Elements*, then they are made a *Sacrament*; and God is present with his own Ordinance, and ready to perform whatsoever he doth *promise*. The Divine *words* of blessing do not *change* or *annihilate* the [r] *substance* of the *Bread* and *Wine*, (for if their substance did not remain, it could be no Sacrament;) but it changeth them in *use*, and in *name*. For, that which was before but *common* Bread and Wine to nourish mens *Bodies*; is after the *blessing* destinated to an holy use, for the *feeding* of the *Souls* of Christians. And where before they were called but *Bread* and *Wine*, they are now called by the name of those *holy things* which they signifie, *The Body and Blood of Christ*; the better to draw our *minds* from those *outward* Elements to the *Heavenly* graces, which by the *sight* of

Prov. 9. 5

[q] Heb. 5. 4. Num[1]. 16. 40. 1 Cor. 10. 16.

Eucharistiæ Sacramentum non de aliorum manu quàm præsidentium sumimus, Tert. l. de Coron. c. 3.

[r] Qui est à terra panis percipiens vocatio nem Domini, non jam communis panis est, sed Eucharistia, ex duabus rebus constans terrena & cælesti, Iren. l. 4. c. 34. Per Sacramentum corpo is & sanguinis Domini divinæ efficimur consortes naturæ, & tamen esse non desinit substantia vel natura panis & vini, Gelatius cont. Eutic.

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our *bodies* they repreſent to the ſpiritual *eyes* of our *Faith.* Neither did Chriſt direct theſe words, *This is my body, This is my Blood,* to the [f] Bread and Wine; but to his Diſciples, as appears by the words going before: *Take ye, eat ye.* Neither is the Bread his Body, but in the ſame ſenſe that the Cup is the *New Teſtament, viz.* by a Sacramental *Metonymie.* And *Mark* notes plainly, that the words, *This is my blood,* &c. *were not pronounced by our Saviour, till after that all his Diſciples had drunken of the Cup*, Mark 14. 23, 24. And afterwards in reſpect of the natural ſubſtance thereof, he calls that the *fruit of the Vine*, which in reſpect of the ſpiritual ſignification thereof, he had before termed *his Blood*, ver. 25. after the manner of terming all Sacraments. And Chriſt bids us not to *make him*, but to *do this in remembrance of him*; and he bids us eat not *ſimply his body*, but *his body* as it was *then broken*, and *his blood ſhed*; which St. *Paul* expounds to be but *the Communion of Chriſts Body*, and the [t] *Communion of his Blood*, that is, an effectual *pledge* that we are partakers of Chriſt, and of *all* the *merits* of his *Body* and *Blood.* And by the frequent uſe of this Communion, *Paul* will have us to [u] *make a ſhew of the Lords death till he come* [x] *from* heaven; and till we, as [y] *Eagles ſhall be caught up into the* [z] *air to meet him* who is the bleſſed *Carcaſe* and life of our ſouls.

[f] *Chriſtum viſibilia ſymbola, corporis & ſanguinis appellatione honoravit, non naturam mutans, ſed gratiam naturæ adjiciens.* Theod. Dial. 1.

[t] 1 Cor. 10. 16.

[u] 1 Cor. 11. 26.
[x] Act. 3. 21 Acts 1. 11.
[y] Heb. 8. 21.
[z] Matth. 24. 28.

Thirdly, the *ſpiritual graces* are likewiſe two; the *Body of Chriſt*, as it was with the *feeling* of Gods *anger* due to us, *crucified*: and his *Blood* as it was (in the like ſort) *ſhed for the remiſſion of our ſins.* They are alſo in *number* two, but in *uſe* one, *viz. whole Chriſt*, with all his benefits *offered* to *all*, and *given* indeed to the *faithful.* Theſe are the three *integral* parts of this *bleſſed* Sacrament, the *Sign*, the *Word*, and the *Grace.* The *Sign* without this *Word*, or this *Word* without the *Sign* can do nothing, and both conjoyned are unprofitable without the *Grace* ſignified; but all three concurring, make

make an effectual Sacrament to a worthy Receiver. Some receive the *outward* Sign without the ſpiritual Grace, as *Judas*, who (as *Auſtin* ſaith) received the [a] *bread of the Lord*, but not the *Bread which was the Lord*. Some receive the *ſpiritual* Grace without the *outward* Sign, as this *Saint-Thief* on the Croſs: and innumerable of the faithful, who *dying deſire it*, but cannot receive it through ſome external impediments: but the *worthy Receivers* to their comfort receive *both*, in the *Lords Supper*.

[a] *Panem Domini, non panem Dominum*, Aug.

Chriſt choſe *Bread* and *Wine* (rather than any other Elements) to be the *outward* ſigns in this bleſſed Sacrament: firſt, becauſe they are eaſie for *all ſorts* to attain unto: ſecondly, to teach us, that as mans *temporal life* is chiefly nouriſhed by [c] *Bread*, and cheriſhed by *Wine*, ſo are our ſouls by his *Body* and *Blood* ſuſtained and quickned unto *eternal life*. Chriſt appointed *Wine* with the *Bread* to be the outward Signs in this Sacrament, to teach us; firſt, that as the *perfect nouriſhment* of mans body conſiſts both of *meat* and *drink*: ſo Chriſt is unto our ſouls not in *part*, but in *perfection* both *ſalvation* and *nouriſhment*: ſecondly, that by ſeeing the Sacramental Wine *apart* from the Bread, we ſhould remember how all his *precious Blood* was *ſpilt* out of his *bleſſed Body*, for the *remiſſion of our ſins*. The *outward* Signs the *Paſtor* gives in the Church, and thou doſt eat with the mouth of thy *body*: the *ſpiritual* grace *Chriſt* reacheth from Heaven, and thou muſt eat it with the *mouth* of thy *Faith*.

[c] *David* calls bread the *ſtrength* of mans heart, Pſ. 104. 15. *Iſaiah* the ſtay of bread, c. 3. 1. *Ezekiel* the ſtaff of bread, c. 4. 16. *Homer*, μύλῳ & ἄνδρῶν.

3. *Of the Ends for which this holy Sacrament was ordained.*

The excellent and admirable *ends* or *fruits*, for which this bleſſed Sacrament was ordained, are *ſeven*.

Of the firſt end of the Lords Supper.

1. To keep Chriſtians in a continual [d] *remembrance* of that *propitiatory ſacrifice*, which Chriſt *once* for all offered by his *death* upon the *Croſs* to reconcile us unto

[d] Mat. 16. 16. 1 Cor. 11. 26.

to God. *Do this* (saith Christ) *in remembrance of me* And (saith the Apostle)[e] *As oft as ye shall eat this bread and drink this Cup, ye do shew the Lords death till he come.* And he saith, that (by this Sacrament, and the Preaching of the word) [f] *Jesus Christ was so evidently set forth before the eyes of the Galatians, as if he had been crucified among them*: for the *whole action* representeth *Christs Death*; the *breaking of the Bread blessed*, the crucifying of his blessed *body*; and the *pouring* forth of the sanctified *Wine*, the *shedding* of his holy *Blood*; Christ was once in himself *really* offered: but as oft as the Sacrament is celebrated; so oft is he *spiritually* offered by the faithful.

e 1 Cor. 11. 26.

f Gal. 3. 1. Heb. 9. 26. & 10. 12. & 1. 3. *Quotidie nobis Christus crucifigitur*, Aug. in Psal. 95.

Hence the Lords Supper is called a *propitiatory Sacrifice, not properly or really, but* [g] *figuratively*, because it is a *memorial* of that propitiatory Sacrifice, which Christ offered upon the *Cross*. And to distinguish it from that *real Sacrifice*, the Fathers call it the [h] *unbloody Sacrifice*. It is also called the *Eucharist*, because that the Church in this action, offereth unto God the *Sacrifice of praise and thanksgiving* for her Redemption; effected by the true and *only expiatory* Sacrifice of Christ upon the Cross. If the sight of *Moabs* King, sacrificing on his walls his own Son, to move his Gods to rescue him, 2 *Kings* 3. 27. moved the assailing Kings to such pity, that they ceas'd their assault, and raised their siege: how should the spiritual sight of *God the Father*, sacrificing on the Cross [i] *his only begotten Son*, to save thy soul, move thee to love *God* thy *Redeemer*, and to leave sin, that could not in justice be expiated by any meaner ransom?

g Μεταφορικῶς.

h *Incruentum sacrificium.* It it be unbloody, because it is void of blood, then it is not Christs natural body: If because it is offered without shedding of blood, then it is not available for the remission of sins, Heb. 9.

Of the second end of the Lords Supper.

2. To *confirm our Faith*: for God by this Sacrament doth *signifie* and *seal* unto us from Heaven; that

21. *Christo cum Patre & Spiritu sancto sacrificium panis & vini in fide & charitate sancta Ecclesia Catholica offerre non cessat*, Aug. de fid. ad Pet. diac. c. 19 i *Cum frangitur hostia, dum sanguis de calice in ore fidelium funditur, quid aliud quàm Dominici corporis in cruce immolatio ejusque sanguinis de latere effusio designatur*, Can. dist. 2. d. consec. *cum frangitur* 37.

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according to the *promise* and *new Covenant* which he hath made in *Christ*, he will truly receive into his grace and mercy all *penitent believers*, who duly receive this holy Sacrament; and that for the merits of the *Death* and *Passion of Christ*, he will as *verily* forgive them all their sins, as they are *made partakers* of this Sacrament. In this respect the holy Sacrament is called, [k] *The seal of the new Covenant and remission of sins*. In our greatest doubts, we may therefore, receiving this Sacrament, undoubtedly say with *Sampsons* Mother: [l] *If the Lord would kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed all these things, nor would at this time have told us such things as these.*

k Rom. 4. 11. Mat. 26. 28. 2 Cor. 1. 25. l Judges 13. 23.

Of the third End of the Lords Supper.

3. To be a *pledge* and *symbole* of the most near, and effectual *Communion* which Christians have with Christ; [m] *The cup of blessing, which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ?* that is, a most effectual sign and pledge of our Communion with Christ. This union is called, [n] *abiding in us*, [o] *joyning to the Lord*, [p] *dwelling in our hearts*; and set forth in the holy Scriptures by divers *similes*: First, of the *Vine* and *Branches*. Secondly, of the [q] *Head* and *Body*. Thirdly, of the *Foundation* and *Building*. Fourthly, of *one loaf* confected of many grains. Fifthly, of the *matrimonial Union* 'twixt Man and Wife, and such like. And it is *threefold* betwixt Christ and Christians. The first is *natural*, betwixt our *humane nature*, and *Christs Divine Nature*, in the person of the Word. The second is *Mystical*, betwixt our persons *absent* from the Lord, and the person of Christ, *God* and *Man*, into one *mystical body*. The third is *celestial*, betwixt our persons *present* with the Lord, and the person of Christ in a *body glorified*; these three conjunctions depend each upon other: For, had not our nature been first *Hypostatically*

m 1 Cor. 10. 16. n Joh. 14. 16, 23. o 1 Cor. 6. 17. p Eph. 3. 17. John 15. 5. Eph. 6. q Eph. 2. 35. Col. 1. 18. Rom. 12. 4, 5. Eph. 5. 19, 20. 1 Cor. 10. 27. Eph. 5. 31, 32. Apoc. 21. 2.

ſtatically united to the nature of God in the *ſecond perſon*, we could never have been united to Chriſt in a *myſtical body*. And if we be not in this life (though abſent) united to Chriſt by a *Myſtical Union*, we ſhall never have Communion of *glory* with him in his *heavenly preſence*.

The *Myſtical Union* (chiefly here meant) is wrought betwixt Chriſt and us by the *Spirit* of Chriſt, apprehending us, and by our *Faith* (ſtirred up by the ſame *ſpirit*) apprehending Chriſt again. Both which S. *Paul* doth moſt lively expreſs; [r] *I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus*. How can he fall away that holdeth, and is ſo firmly holden? This Union he ſhall beſt underſtand in his *mind*, who doth moſt feel it in his *heart*. But of all other times, this Union is beſt felt, and moſt confirmed, when we duly receive the *Lords Supper*. For then we ſhall ſenſibly feel our hearts knit unto Chriſt, and the *deſire of our ſouls* drawn by *Faith*, and the *Holy Ghoſt*, as by the *cords of love*, nearer and nearer to his holineſs.

r Phil. 3. 12.

From this *Communion with Chriſt*, there follow to the faithful many unſpeakable benefits.

As firſt, Chriſt took by [s] *imputation* all their ſins and guiltineſs upon him, to ſatisfie *Gods Juſtice* for them; and he freely gives, by *imputation*, unto us all his righteouſneſs in this life, and all his right unto eternal life, when this is ended; and counteth all the *good* or *ill* that is done unto us, as done unto his [t] *own perſon*.

s 2 Cor. 15. 2. Rom. 4. 25. 1 Pet. 2. 15. Phil. 3. 9. t Matth. 25. 35. u Acts 9. 4. Mat. 25. 45 Zach. 2. 8. w Eph. 4. 5. Rom. 8. 29. x 2 Cor. 3 18. Joh. 15. 5. John 1. 10.

Secondly, there floweth from [u] *Chriſts nature* into our *nature* united to him, the *lively ſpirit*, and *breath of grace*, which reneweth us to a ſpiritual life, and ſo ſanctifieth our *minds*, *wills*, and *affections*, that we daily grow more and more conformable to the [w] *Image of Chriſt*.

Thirdly, he beſtoweth upon them all ſaving graces neceſſary to attain eternal life; as the *ſenſe of Gods love*, the [x] *aſſurance of our election*, with *regeneration*, *juſti-*

justification, and *grace to do good works*, till we come to live with him in his heavenly Kingdom. This should teach all true Christians to keep themselves as the [y] *undefiled members* of Christs holy body, and to beware of all *uncleanness* and *filthiness*; knowing that they live in Christ, or rather, that *Christ liveth in them*. From this *Union* with Christ (sealed unto us by the *Lords Supper*) Saint *Paul* draweth arguments to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1 *Cor.* 10. 16. and *Adultery*, 1 Cor. 16. 15, 16.

y 2 Cor. 8. 3, 4. 6, 7, 19.

Lastly, from the former Communion 'twixt *Christ* and *Christians* there flows another communion 'twixt *Christians among themselves*; which is also lively represented by the Sacrament of the *Lords Supper*, in that the whole Church being *many*, do all communicate of *one* bread in that holy action; [z] *We being many are one bread and one body*; for we are all partakers of that one bread; that is, as the bread which we eat in the Sacrament, is but *one*, though it be confected of *many* grains; so all the faithful, though they be *many*, yet are they but *one mystical body* under *one head*, which is Christ. Our Saviour prayed [a] *five times* in that prayer which he made after his last Supper, that his Disciples might be *one*, to teach us at *once*, how much this *Unity* pleaseth him. This *Union* betwixt the faithful, is so *ample*, that no distance of place can part it; so strong, that death cannot dissolve it; so durable, that time cannot wear it out; so effectual, that it breeds a fervent love betwixt those who never saw one anothers face. And this *conjunction of souls* is termed the [b] *Communion of Saints*, which Christ effecteth by six special means. 1. By governing them all by [c] *one* and the same *holy Spirit*. 2. By enduing them all with one and the *same Faith*. 3. By shedding abroad his *own* [d] *love* into all their hearts. 4. By [e] *regenerating* them all by *one* and the same *Baptism*. 5. By [f] *nourishing* them all with *one* and the same spiritual *food*. 6. By being

z 1 Cor. 10. 17.

a John 17. 11, 21, 22, 24, 26.

b 1 Cor. 4. 13.

c Eph. 4. 5

d Rom. 5.

e Tit. 3. 5

f Eph. 4. 5. 1 Cor. 10. 7. 1 Cor. 11. 33.

ing *one* [g] quickning Head of that *one* body of his Church, which he reconciled to God *in the body of his flesh.* Hence it was, that the multitude of Believers [h] in the *Primitive* Church, were of *one heart*, and *one soul*, in *truth*, *affection*, and *compassion.* And this should teach Christians to *love* one another, seeing they are all *members* of the same holy, and mystical Body, whereof Christ is *Head.* And therefore they should have all a *Christian sympathy*, and *fellow-feeling* to rejoyce one in anothers joy, to condole one in anothers grief, to bear with one anothers infirmity, and mutually to relieve one anothers wants.

[g] Col. 1. 18. and 22.

[h] Acts 4. 32.

Of the fourth end of the Lords Supper.

4. To *feed the souls of the faithful in the assured hope of life everlasting:* For the Sacrament is a sign, and a pledge unto as many as shall receive the same according to Christs institution, that he will according to his promise, by the virtue of his crucified body, and blood, as verily feed our souls to life eternal, as our bodies are by Bread and Wine nourished to this temporal life. And to this end Christ in the action of the Sacrament, [i] *really giveth* his very *Body* and *Blood* to every faithful Receiver. Therefore the Sacrament is called the [k] *Communion of the Body and Blood of the Lord.* And [l] communication is not of *things absent* but *present*: neither were it the *Lords Supper*, if the *Lords Body* and *Blood* were not *there.* Christ is verily present in the Sacrament by a *double Union*: whereof the first is *spiritual*, 'twixt Christ, and the *worthy* Receiver: the second is *Sacramental*, 'twixt the *Body* and *Blood* of Christ, and the *outward signs* in the Sacrament. The former is wrought by means that the *same holy Spirit*,

[i] *Audio quid verba sonent: neque enim mortis tantum ac resurrectionis suæ beneficium nobis offert Christus, sed corpus ipsum in quo passus est ac resurrexit: concludo realiter, hoc est, verè nobis in cœna dari Christi corpus, ut sit animis nostris in cibum salutarem*, Calv. in Com. in 2 Cor. 11. 25. [k] 1 Cor. 10. 16. [l] *Quod se nobis communicat, id sit arcanâ Spiritus Sancti virtute, quæ res locorum distantia sejunctas, ac procul dissitas, non modo aggregare, sed conducere in unum potest*, Cal. in 1 ad Corinth. 11. 27.

dwel-

dwelling in *Christ* and in the *faithful*, [m] incorporateth the Faithful, as Members unto Christ their Head, and ſo makes them one with Christ, and partakers of all the *Graces*, *Holineſs*, and *eternal Glory* which is in him; as ſure, and as verily as they hear the *words of the promiſe*, and are partakers of the outward ſigns of the holy Sacrament. Hence it is, that the *will* of Christ is a true Chriſtians *will*; and the Chriſtians *life is Christ*, *who liveth in him*, Gal. 2. 20. If you look to the things that are united, this union is *eſſential*; if to the *truth* of this Union, it is *real*; if to the *manner* how it is wrought, it is *ſpiritual*. It is not our Faith that makes the Body and Blood of Chriſt to be preſent, but the *Spirit* of Chriſt dwelling in him and us. Our *Faith* doth but receive, and *apply* unto our ſouls thoſe heavenly graces which are offered in the Sacrament.

The other being the *Sacramental Union*, is not a *Phyſical* or *Local*, but a *ſpiritual* conjunction of the earthly ſigns, which are Bread and Wine, with the heavenly Graces, which are the *Body* and *Blood of Chriſt*, in the act of receiving; as if by a *mutual relation*, they were but *one*, and the *ſame thing*. Hence it is, that in the ſame [n] inſtant of time that the worthy Receiver eateth with his mouth the *Bread* and *Wine* of the *Lord*, he eateth alſo with the mouth of his Faith, the very *Body* and *Blood* of Chriſt. Not that [o] Chriſt is brought down from Heaven to the Sacrament, but that the holy *Spirit* by the Sacrament, lifts up his mind unto Chriſt, not by any *local mutation*, but by a devout *affection*; ſo that in the holy [p] contemplation of Faith, he is at that *preſent with Chriſt*, *and Chriſt with him*. And thus believing and meditating how Chriſt his Body was crucified, and his precious Blood ſhed for

m *Hæc (ſc. corpus & ſanguis Domini) accepta atque hauſta id efficiunt ut & nos in Chriſto, & Chriſtus in nobis ſit*, Hil. 8. de Trin. *Jam corpus Chriſti meo corpori ſociatum eſt, & ſanguis ejus meos ornavit genas.* B. Agner. *di t. apud* Amb.

n *Corpus non adeſt cum pane* ἅμα, id eſt, *ſimul loco*, *ſed* ὅμα, id eſt, *ſimul tempore.*

o *Quum cœlo, cœleſtia ſit actio, minime abſurdum eſt Chriſtum in cœlo manentem à nobis recipi*, Calv. in 1 Cor. 11. 25.

p *Fidem tuam & eum in terris tanquam præſentem tenuiſti*, Aug. Epi. 11. 25. *Fidem tuam dico, non intelligo quamlibet opinionem, ſed fiduciam qua quum audis panem teſſeram eſſe corporis Chriſti non dubitas impleri à Domino, quod verba ſonant; corpus quod nequaquam cernis ſpirituale eſſe tibi alimentum, vimque ex Chriſti carne vivificam in nos per ſpiritum diffundi*, Calv. ibid.

the remiſſion of his ſins, and the reconciliation of his Soul unto God; his Soul is hereby *more effectually fed* in the aſſurance of eternal life, than Bread and Wine can nouriſh his Body to this temporal life. There muſt be therefore of neceſſity in the Sacrament, both the outward ſigns to be *viſibly* ſeen with the *eyes of the body*, and the Body and Blood of Chriſt to be *ſpiritually diſcerned* with the *eye of Faith*. But the form how the Holy Ghoſt makes the Body of Chriſt, being *abſent* from us in place, to be *preſent* with us by our union, St. *Paul* terms a [q] *great Myſtery*, ſuch as our underſtanding cannot worthily comprehend. The Sacramental Bread and Wine therefore are not *bare ſignifying Signs*, but ſuch as wherewith Chriſt doth indeed *exhibit* and *give* to every *worthy Receiver* [r] not only his divine *virtue* and *efficacy*, but alſo his *very Body* and *Blood*, as verily as he gave to his Diſciples the *Holy Ghoſt* by the ſign of his *ſacred breath*, or *health* to the diſeaſed by the *word of his mouth*, or *touch of his hand*, or *garment*. And the *apprehenſion* by *Faith* is more forcible than the exquiliteſt *comprehenſion* of *Senſe* or *Reaſon*. To conclude this point, this holy Sacrament is that *bleſſed Bread*, which being eaten, opened the eyes of the [s] *Emauites*, that they *knew Chriſt*. This is that *Lordly Cup*, by which [t] *we are all made to drink into one Spirit*. This is that *Rock flowing with* [u] *honey*, that reviveth the fainting ſpirits of every true *Jonathan*, that taſtes it with the *mouth of Faith*. This is that [w] *Barley Loaf*, which *tumbling from above*, ſtrikes down the tents of the *Midianites* of infernal darkneſs. *Elias* Angelical [x] *Cake* and *water* preſerved him forty days in *Horeb*; and [y] *Manna (Angels food)* fed the *Iſraelites* forty years in the *Wilderneſs*: but this is that [z] *true Bread of Life*, and heavenly *Manna*, which if we ſhall *duly* eat, will nouriſh our ſouls *for ever* unto *life* [a] *eternal*.

q Eph. 5. 32.

r Ego tunc nos demum participes Chriſti bonis agnoſco, poſtquam Chriſtum ipſum obtinemus. Obtinetur non tantum quum pro nobis factum ſi iſſe victimam credimus: ſed dum in nobis habitat dum ejus ſumus membra, ex carne ejus, nam in unam denique ſubſtantiam (ut loquar) cum ipſo coaleſcimus, Calv. ibid.

s Luke 24. 30, 31. t 1 Cor. 13. u 1 Sam. 14. 27. w Judg. 7. 13. x 1 Kings 18. 6, 7. y Pſ. 178. 24, 25. Numb. 16. 35. z John 6. 32, 39, 40. a John 6. 31, 58.

nal. How then should our souls make unto Christ that *request* from a *spiritual desire*, which the *Capernaites* did from a *carnal* motion? [b] *Lord evermore give us this Bread.*

[b] 1 John 6. 34.

The fifth End of the Lords Supper.

5. To be *an assured pledge unto us of our resurrection.* The resurrection of a Christian is two-fold. First, the [c] *spiritual* Resurrection of our souls, in this life, from the death of *sin*, called the *first Resurrection*; because that by the *Trumpet-voice* of Christ, in the preaching of the Gospel, we are raised from the *death of sin to the life of grace*: [d] *Blessed and holy is he* (saith St. *John*) *who hath part in the first Resurrection; for, on such the second death hath no power.* The [e] *Lords Supper* is both a *mean* and a *pledge unto us of the spiritual*, and *first Resurrection.* [f] *He that eateth me, even he shall live by me.* And then we are *fit guests to* [g] *sit at the Table with Christ*, when, like *Lazarus*, we are raised from the *death* of sin, to *newness* of life.

[c] John 5. 25. Rom. 6. 4, 5, 12.

[d] Apoc. 20. 6.

[e] Hinc apud priscos Sacramentum baptismi appellabatur Salus; *Sacramentum vero Dominici corporis*, Vita. Aug. 11. de peccatorum meritis, c. 26.

[f] John 6. 57.

[g] John 17. 2.

The truth of this first Resurrection will appear by the motion wherewith they are internally moved; for if, when thou art moved to the duties of Religion, and practice of Piety, thy heart answereth, with *Samuel*, [h] *Here I am, speak Lord, for thy servant heareth*; and with *David*, [i] *O God, my heart is ready*; and with *Paul*, [k] *Lord what wilt thou have me to do?* Then surely thou art raised from the death of sin, and hast thy part in the first *Resurrection*: but if thou remainest ignorant of the true grounds of Religion, and findest in thy self a kind of secret loathing of the exercises thereof, and must be drawn, as it were, against thy will, to do the works of *Piety*, &c. then surely thou hast [l] *but a name that thou livest, but thou art dead*, as Christ told the *Angel* of the Church of *Sardis*; and thy soul is but as salt to keep thy body from stinking.

[h] 1 Sam. 3.

[i] Psal. 108. 1.

[k] Acts 9. 9.

[l] Apoc. 3. 1.

Secondly, the corporal *Resurrection* of our bodies at the last day, which is called, the *second Resurrection*,

which freeth us from the first death, [m] *He that eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.* For this Sacrament signifieth, and sealeth unto us, that *Christ died* and *rose again* for us, and that his [n] flesh *quickneth*, and *nourisheth* us unto eternal life, and that therefore our bodies shall surely be raised to eternal life at the last day. For seeing our *head* is risen, all the *members* of the body shall likewise surely rise again: For how can those bodies which (being the *weapons of Righteousness*, Rom. 16.13. *Temples of the Holy Ghost*, 1 Cor. 6.19. and *members of Christ*) have been [o] *fed* and *nourished* with the *Body* and *Blood* of the *Lord of life*, but be raised up again at the last day? And this is the cause that the bodies of the Saints, being dead, are so reverently buried, and laid to sleep in the *LORD*. And their *burial places* are termed, the [p] *beds* and *dormitories* of the *Saints*. The Reprobates shall arise at the last day; but by the Almighty power of Christ, as he is *Judge* bringing them as Malefactors out of the Goal to receive their sentence, and deserved execution: but the Elect shall arise by vertue of *Christ's Resurrection*, and of the Communion which they have with him, as with their *Head*. And his Resurrection is the [q] *cause* and *assurance of ours*. The [r] *Resurrection* of Christ, is a Christians peculiar Faith: the *Resurrection* of the *dead*, is the *Child of Gods* chiefest *confidence*. Therefore Christians in the Primitive Church, were wont to salute one another in the morning with these phrases, [s] *The Lord is risen*; and the other would answer, *True, the Lord is risen indeed.*

m Joh. 6.
n *Hinc panis & vinum à veteribus nominantur symbola resurrectionis.* Con. Nicen. John 6. 51. *Caro Christi non in sese, sed in verbo ipsi hypostaticè unito vivifica est*, Cyr. in John 10. 13. *Et quia est propriè caro verbi cuncta vivificantis*, Syno. Eph. *Directa fide ad Reginas. Vivificat.* 1. *Ratione meriti obedientiæ: quia Christi caro pro credentibus oblata fuit in Sacrificium.* 2. *Ratione copulationis nostræ cum Christo quia non possumus ad Deum vitæ fontem pertingere, nisi carne illa Christi mediante, & quatenus carni illi quasi membra sumus insiti. Caro non prodest*, John 6. 63. *Carnalis opinio non conveniens cum misterio manducationis carnis Christi.* o *Quomodo negant carnem capacem esse resurrectionis quæ sanguine & corpore Christi nutritur?* Iren. l. 4. c. 34. p Isa. 26. 19, 20. q *Christi resurrectio in qua nostra innititur, communis resurrectionis Fide jussor est*, Theod. r *Mortuum esse Christum etiam Pagani credunt: resurrexisse verò propria Fides est Christianorum*, l. 19. con. Faust. c. 19. *Tota fiducia Christianorum est resurrectio mortuorum*, Tert. l. 5. de resurrect. Carn. s Κύριος ἀνέστη, ὀρθῶς ἀνέστη.

The

The sixth end of the Lords Supper.

6. *To seal unto us the assurance of everlasting life.* Oh, what more wished or beloved than *life?* Or what do all men naturally more either fear or abhor than [t] *death?* Yet is this *first death nothing*, if it be compared with the *second death*: neither is this life any thing worth in comparison of the life to come. If therefore thou desirest to be assured of eternal life, prepare thy self to be a worthy receiver of this *blessed Sacrament.* For our Saviour assureth us, [u] *That if any man eat of this bread, he shall live for ever: And the bread that I will give, is my flesh, which I will give for the life of the world.* He therefore who duly eateth of this holy Sacrament, may truly say, not only *Credo vitam æternam*, I believe life everlasting, but also, *Edo vitam æternam*, I eat life everlasting. And indeed this is the *true tree of life*, which God hath planted in the midst of the *Paradise of the Church*, and whereof he hath promised to [w] *give every one that overcometh, to eat.* And this tree of life by infinite degrees excelleth the *tree of life* that grew in the *Paradise of Eden*; for that had his root in the earth, this from heaven; that gave but life to the body, this to the soul; that did but preserve the life of the living, this restoreth life to the dead. The [x] *leaves of this Tree heal the Nations* of believers, and yet yields *every month a new manner of fruits*, which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament! at least, *once every month*, taste anew of this renewing fruit, which Christ hath prepared for us at his Table, to heal our infirmities, and to confirm our belief of life everlasting.

t *Omnium terribilium terribilissimum mors*, Arist.

u John 6. 51.

w Apoc. 2. 7.

x Apoc. 22. 6.

Of the seventh end of the Lords Supper.

7. To bind all *Christians*, as it were by an [y] *oath of fidelity*, to serve the one only true God, and to admit no other *propitiatory sacrifice for sins*, but that *one real sacrifice* which by his death Christ *once offered*, and by

y *Milites sacramento erant jurati & obstricti ad præstandum soli Imperatori fidelitatem & obedientiam.*

which he finiſhed the *ſacrifice of the Law*, and effected *eternal redemption*, and *righteouſneſs* for all believers; and ſo to remain for ever a publick *mark* of *profeſſion*, to diſtinguiſh Chriſtians from all Sects, and falſe Religions. And ſeeing that in the *Maſs* there is a *ſtrange Chriſt* adored, not he that was born of the Virgin *Mary*, but one that is made of a *Wafer-Cake*; and that the offering up of this *Breaden God* is thruſt upon the Church, as a *propitiatory ſacrifice for the quick and the dead*; all true Chriſtians upon the danger of *wilful perjury* before the *Lord Chief Juſtice* of Heaven and Earth, are to deteſt the Maſs, as the Idol of indignation, which is moſt derogatory to the all-ſufficient world-ſaving merits of Chriſts Death, and Paſſion: For by receiving the Sacrament of the *Lords Supper*, we all ſwear that all *real Sacrifices* are ended by our Lords Death; and that his *Body* and *Blood* once crucified and ſhed, is the *perpetual food*, and nouriſhment of our ſouls.

2. *How to conſider thine own unworthineſs,*

A Man ſhall beſt perceive his own *unworthineſs*, by examining his life according to the *ten Commandments* of Almighty God. Search therefore what duties thou haſt *omitted*, and what vices thou haſt *committed*, contrary to *every one* of the Commandments; remembring that without [z] *repentance*, and *Gods mercy* in Chriſt, the *curſe of God* (containing all the miſeries of this life, and everlaſting torments in hell fire, when this is ended) is due to the breach of the leaſt of Gods Commandments. And having taken a *due ſurvey* both of thy ſins, and miſeries, retire to ſome ſecret place, and there putting thy ſelf in the ſight of the *Judge* as a *guilty Malefactor* ſtanding at the Bar to receive his ſentence, bowing thy *knees* to the *earth*, ſmiting thy *breaſt* with thy fiſts, and bedewing thy *cheeks* with thy *tears*, confeſs thy ſins, and humbly ask him mercy and forgiveneſs, in theſe or the like words.

z Deut. 27. 26 Gal. 3. 20.

An

An humble Confeſſion of ſins, to be made unto God before the receiving of the holy Communion.

O God and heavenly Father, when I conſider the goodneſs which thou haſt ever ſhewed unto me, and the wickedneſs which [a] *I have committed againſt heaven, and againſt thee*, I am aſhamed of my ſelf, and confuſion ſeems to cover my face as a veil; for, which of thy *Commandments* have I not tranſgreſſed? O Lord I ſtand here guilty of the breach of all thy holy Laws. For the love of my heart hath not ſo intirely cleaved unto thy [b] Majeſty, as to *vain*, and *earthly* things: I have not [c] *feared thy judgments*, to deter me from ſins, nor truſted to thy *promiſes*, to keep me from doubting of my *temporal*, or from *deſpairing* of mine eternal ſtate. I have made the rule of thy [d] Divine Worſhip to be *what my mind thought fit*, not what thy *Word preſcribed*; finding my heart more prone to remember my *bleſſed Savionr* in a *painted Picture* of *mans device*, rather than to behold him [e] *crucified* in his *Word* and *Sacrament*, after his own Ordinance. Where I ſhould never uſe thy [f] *name* (whereat all *knees do bow*) but with *religious reverence*, nor any part of thy worſhip without due *preparation* and *zeal*; I have blaſphemouſly abuſed thy holy name to *raſh* and [g] *cuſtomary oaths*; yea, I have uſed oaths by thy ſacred Name, as falſe covers of my *filthy* ſins. And I have been preſent at thy Service oft-times more for *Ceremony* than *Conſcience*, and to pleaſe men more than to pleaſe thee, my gracious God.

Where I ſhould ſanctifie thy [h] *Sabbath day*, by being preſent at the *publick exerciſes* of the Church, and by *meditating privately* on the *word* and *works* of God, and by viſiting the *ſick*, and relieving of my poor *brethren*, [i] Alas, I have thought thoſe holy exerciſes a burden,

a Luke 15.

b *The firſt Commandment*, Deut. 6. 5. Mat. 22 37, 38.

c Lev. 19. 14. Pſal. 33. 8.

d *The ſecond Commandment*, Deut. 12. 32. Mat. 15. 9.

e Gal. 3. 1

f *The third Commandment*, Phil. 2. 10. Eccl. 4. 17. 1 Kings 19. 10. Jer. 5. 20.

g Here confeſs thy raſh and falſe ſwearing

h *The fourth Commandment*, Acts 20. 7. 1 Cor. 16. 2. i Here confeſs thy travelling on the Sabbath, and thy leaving the holy Exerciles to go to ſporting or feaſting.

because they hindred my *vain sports*, yea, I have spent many of thy Sabbaths in my own *prophane pleasures*, without being present at any part of thy *Divine Worship*.

Where I should have given all due reverence to my *Natural*, *Ecclesiastical*, and *Politick* [k] *Parents*, I have not shewed that measure of duty and affection to my Parents, which their care and kindness hath deserved. I have not had thy Ministers in such singular love [l] for their works sake, as I ought; but I have *taunted* at their *zeal*, and *hated them* because they reproved me justly. And I have carried my self *contemptuously* against thy [m] *Magistrates* and *Ministers*, though I knew that it is *thine Ordinance* that I should be obedient unto them.

Where I should be [n] *slow to wrath*, and [o] *ready to forgive offences*, and *not suffer the Sun to go down upon my wrath*, *but to do good for evil*, *loving my very enemies for thy sake*: I alas, for one sorry word, have burst out into open rage, and harbouring thoughts of *mischief* in my heart, I have preferred to feed on *mine own malice*, rather than to *eat* of thy *holy Supper*.

Where I should keep my *mind* from all [p] *filthy lusts*, and my *body* from all *uncleanness*: O Lord, I have defiled both, and made my *heart a cage* of all impure thoughts, and my *mind* a very *Sty* of the unclean Spirit. Yea the *remedy* which thou (Lord) hast ordained for *incontinency* could not contain me within the bounds of *Chastity*; for by doating on *Beauty*, whose ground is but dust, Satan hath bewitched my flesh to lust after *strange flesh*.

Where I should have lived in [q] *uprightness*, [r] giving every man his due; being contented with mine own estate, and living conscionably in my *lawful calling*,

[k] *The fifth Commandment.*
[l] 1 Thes. 5. 13. Gal. 4. 15.
[m] Here confess thy disobedience to thy Parents, Ministers, Magistrates, Masters, or Tutors
[n] *The sixth Commandment.* Prov. 19.
[o] Eph. 4. 1, 31. Mat. 5. 4.
Here confess thy hastiness and fury, and if thou hast been any way the cause of any mans deathen justly or cruelly.
[p] *The seventh Commandment*, 1 Thess. 4. 3. &c. Rom. 6. 13. Here confess unto God thy secret pollutions, fornications, or Adultery, if Satan hath so far prevailed over thee.
[q] *The eighth Commandment.* [r] Ephes. 4. 23.

should

ſhould be ready (according to mine ability) to ſend and [b] give unto the poor, O Lord, I have by [c] *oppreſſion*, *extortion*, *bribes*, *cavillation*, and other *indirect dealings*, under pretence of my *Calling* and *Office*, robbed and purloyned from my fellow Chriſtians; yea I have received and ſuffered Chriſt, where I was truſted many a time, in his *poor members*, to ſtand hungry, cold, and naked at my door, and hungry, cold, and naked to go away ſuccourleſs as he came, and when the leanneſs of his *cheeks* pleaded pity; the hardneſs of my heart would ſhew no *compaſſion*.

Where I ſhould have made conſcience to [d] *ſpeak the truth in ſimplicity*, without any falſhood, *prudently* judging aright, and [e] *charitably* conſtruing all things in the beſt part, and ſhould have defended the [f] *good name* and *credit* of my neighbour, (alas, vile wretch that I am!) I have [g] *belyed* and *ſlandered* my fellow brother, and as ſoon as I *heard* an *ill report*, I made my *tongue* the *inſtrument* of the *Devil*, to blazon that abroad unto others, before I knew the truth of it my ſelf: I was ſo far from ſpeaking a good word, in defence of his *good name*, that it tickled my heart in ſecret to hear one that I envied, to be taxed with ſuch a blemiſh, though I knew that otherwiſe the graces of God ſhined in him in abundant meaſure. I made *jeſts* of *officious*, and *advantage* of *pernicious* lyes: herein ſhewing my ſelf a right [h] *Cretian* rather than an upright Chriſtian.

And laſtly (O Lord) where I ſhould have reſted [i] *fully contented* with that *portion* which thy Majeſty thought meeteſt to beſtow upon me in this *Pilgrimage*, and rejoyced in *anothers* good as in my *own*: Alas, my life hath been nothing elſe but a *greedy luſting* after this neighbours *houſe*, and that neighbours *land*; yea, ſecretly wiſhing ſuch a man dead, that I might have

[b] Luke 6. 34, 35. Lev. 25. 35.
[c] Here confeſs if thou haſt ſecretly ſtollen, or openly robbed any thing, or haſt detained from any fatherleſs child that which is his by right.
[d] *The ninth Commandment*, Zach. 8. 19. Mat. 10. 16.
[e] 1 Cor. 13. 7.
[f] Mat. 1. 18, 19.
[g] Pſal. 50. 20. Pſal. 15. 3. Here confeſs if thou haſt belyed, or ſlandered thy neighbour, or not ſpoken the truth to clear his innocency when thou

waſt called thereunto. [h] Tit. 1 12. [i] *The tenth Commandment.* Heb. 13. 5. 1 Tim. 6. 6. Phil. 4. 11, 12.

his

his *Living* or *Office*; coveting rather those things which thou hast bestowed on *another*, than being thankful for that which thou hast given unto my self. Thus, I O Lord, who am a *carnal sinner*, and *sold under sin*, have transgressed all thy holy and spiritual Commandments, from the *first* to the *last*, from the *greatest* unto the *least*; and here I stand guilty before thy judgment-seat of all the breaches of all thy Laws, and therefore liable to thy *curse*, and to all the miseries that *Justice* can pour forth upon so *cursed* a creature. And whether shall I go for deliverance from this misery? Angels blush at my rebellion, and will not help me: *Men* are guilty of the like *transgression*, and cannot help themselves? shall I then despair with *Cain*? or make away my self with *Judas*? No, Lord; for that were but to end the miseries of this life, and to begin the endless torments of Hell: I will rather appeal to thy [k] *Throne of Grace*, where mercy *reigns*, to pardon *abounding* sins; and out of the *depth* of my *miseries* I will cry with *David* for the [l] *depth* of thy *mercies*. [m] *Though thou shouldest kill me with afflictions, yet will I*, like *Job*, *put my trust in thee*. Though thou shouldest drown me in the Sea of thy displeasure with *Jonas*, yet will I catch such hold on thy Mercy, that I will be taken up dead, clasping her with both my hands: And though thou shouldest cast me into the *bowels* of *Hell*, as *Jonas* into the *Belly* of the *Whale*, *Jonah* 2. 2. yet from thence would I cry unto thee, *O God, the Father of Heaven*; *O Jesus Christ the Redeemer of the world*; *O Holy Ghost my Sanctifier*, *three Persons, and one eternal God*, *have mercy upon me a miserable sinner*. And seeing the *goodness* of thine own nature first moved thee to send thine *only begotten Son* to dye for my sins, that by his death I might be reconciled to thy Majesty: O reject not now my penitent soul, who being *displeased* with her self for sin, desireth to return to serve, and please thee in newness of life; and reach

k Heb. 4.

l Psal. 130. 1.

m Job 13. 12.

from

from heaven thy helping hand to ſave me thy poor ſervant, who am (like *Peter*) ready to ſink in the Sea of my ſins and miſery. Waſh away the *multitude* of my ſins with the *merits* of that *blood*, which I believe that thou haſt ſo abundantly ſhed for penitent ſinners.

And now that I am to receive this day the *Bleſſed Sacrament* of thy precious *Body* and *Blood*, O Lord, I beſeech thee, let thy holy Spirit, by the Sacrament, ſeal unto my ſoul, that by the merits of thy Death and Paſſion all my ſins are ſo freely and fully remitted and forgiven, that the curſe and judgments which my ſins have deſerved, may never have power either to *confound* me in this life, or to *condemn* me in the world which is to come: For my ſtedfaſt faith is, that *thou haſt died for my ſins, and riſen again for my juſtification*, Rom. 4. *ult.* This I believe, *O Lord help my unbelief.* Work in me likewiſe, I beſeech thee, an *unfeigned Repentance*, that I may heartily *bewail* my former ſins, and *loath* them, and ſerve thee henceforth in newneſs of life, and greater meaſure of *holy devotion*; and let my ſoul never forget the infinite love of ſo ſweet a *Saviour*, that hath laid down his life to redeem ſo vile a *ſinner*. And grant Lord, that having received theſe ſeals and pledges of my *Communion* with thee, thou mayſt henceforth ſo dwell by thy *Spirit* in me, and I ſo live by *Faith* in thee, that I may carefully walk all the days of my life in *godlineſs* and *piety* towards thee, and in Chriſtian *love* and *charity* toward all my neighbors, that living in thy *fear*, I may die in thy *favour*, and after *death* be made partaker of *eternal life*, through Jeſus Chriſt, my Lord and only Saviour, *Amen.*

3. *Of the means whereby thou mayſt become a worthy Receiver.*

THeſe means are duties of two ſorts; the former reſpecting GOD, the latter our Neighbour.

Thoſe

Thoſe which reſpect God, are three: Firſt, *ſound knowledge.* Secondly, *true faith.* Thirdly, *unfeigned repentance.* That which reſpecteth our neighbour, is but one, *ſincere Charity.*

1. *Of ſound knowledge requiſite in a worthy Communicant.*

n Heb 6. 1, 2. John 17. 3. 1 Tim. 2. 4. 2 Cor. 12. 5.

n *Sound knowledge* is a *ſanctified underſtanding of the firſt Principles of Religion*: As firſt, *of the Trinity of Perſons in the Unity of the God-head.* Secondly, *of the Creation of Man, and his Fall.* Thirdly, *of the curſe and miſery due to ſin.* Fourthly, *of the nature and Offices of Chriſt, and redemption by faith in his death, eſpecially of the doctrine of the Sacrament ſealing the ſame unto us.* For as an houſe cannot be built unleſs the *foundation* be firſt laid, ſo no more can Religion ſtand unleſs it be firſt grounded upon the *certain knowledge* of Gods Word. Secondly, if we know not Gods Will, we can neither *believe* nor do the ſame. For as worldly buſineſſes cannot be done but by them who have skill therein, ſo without knowledge muſt men be much more ignorant in *divine* and *ſpiritual* matters. And yet in *temporal* things a man may do much by the *light of nature*; but in *religious myſteries*, the more men rely upon o *natural reaſon*, the further we are from comprehending *ſpiritual truth.* Which diſcovers the *fearful* eſtate of thoſe who *receive* without *knowledge*, and the more *fearful* eſtate of thoſe *Paſtors*, who miniſter unto them without *Catechiſing.*

o 1 Cor. 2. 4. Rom. 3. 7

2. *Of ſincere Faith, required to make a worthy Communicant.*

p James 2. 19. Heb. 4. 2.

Sincere Faith is not a bare knowledge of the Scriptures, and firſt grounds of Religion (for that p *Devils* and *Reprobates* have in an excellent meaſure, and do believe it and tremble) but *a true perſwaſion, as of all thoſe things whatſoever the Lord hath revealed in his Word, ſo alſo a particular application unto a mans own ſoul of all the promiſes of mercy which God hath made in Chriſt*

Christ to all believing sinners. And consequently, that *Christ and all his merits do belong unto him as well as to any other.* For first, if we have not the righteousness of Faith, the Sacrament [q] *seals nothing* unto us, and *every man in the Lords Supper receiveth so much as he believeth.* Secondly, because that without Faith we communicating on *earth* cannot apprehend *Christ* in *Heaven*; for as he [r] *dwelleth in us by Faith*, so by Faith we must likewise *eat him*, Thirdly, because that without Faith we cannot be perswaded in our consciences, that our receiving is [s] *acceptable unto God.*

q Rom. 4. 11.

r Eph. 3. 17.

s Heb. 11. 6. Rom. 14. 23.

3. *Of the unfeigned repentance requisite for a true Communicant.*

[t] *True repentance is a holy change of the mind, when upon the feeling sight of Gods mercy, and of a mans own misery,* [u] *he turneth from all his known and secret sins,* [w] *serve God in holiness and righteousness all the rest of his days.* For as he that is glutted with *meat* is not apt to eat *bread*, so he that is stuffed with *sins* is not fit to receive Christ: And a Conscience defiled with wilful [x] *filthiness*, makes the use of all *holy things*, *unholy* unto us. Our sacrificed spotless Passeover cannot be eaten with the sowre leaven of malice and wickedness, saith *Paul.* 1 *Cor.* 5. 8. Neither can the old bottles of our corrupt and impure consciences retain the new Wine of *Christs* precious Blood, as our Saviour saith, *Mark* 2. 22. We must therefore truly repent, if we will be worthy partakers.

t Is. 55. 7. Ezek. 33. 11.

u Acts 26. 29. and 3. 19.

w Luke 1. 74, 75.

x Heb. 2. 13, 14. Tit. 1. 15.

4. *The duty to be performed in respect of our Neighbour is Charity.*

Charity is a hearty forgiving of others who have offended us, and after reconciliation, an outward unfeigned testifying of the inward affections of our hearts, by gestures, words, and deeds, as oft as we meet, and occasion is offered: For first, without love to our neighbour, [y] *no sacrifice is acceptable* unto God. Secondly, because one chief end wherefore the *Lords Supper* was ordained,

y Mat. 5. 23, 24.

is,

z John 13. 14, 34, 35. a Mat. 6, 12, 14, 15. and 18. 35.

is, to *confirm* z *Christians* love one towards another. Thirdly, no man can assure himself that his own *sins* are forgiven of God, if his heart cannot yield to a forgive the *faults of men* that have offended him.

Thus far of the *first sort* of duties which we are to perform before we come to the Lords Table, called *Preparation*.

2. *Of the second sort of duties, which a worthy Communicant is to perform at the receiving of the Lords Supper, called Meditation.*

THis exercise of spiritual *Meditation* consists in divers points.

First, when the Sermon is ended, and the *Banquet* of the *Lords Supper* begins to be celebrated, meditate with thy self how thou art b invited by *Christ* to be a Guest at his holy *Table*, and how lovingly he inviteth thee; c *Ho, every one that thirsteth, come ye to the water of life*, &c. *Come buy Wine and Milk, without mony, and without price: eat ye that which is good; let your soul delight it self in fatness.* d *Take ye, eat ye: This is my body which was broken for you: Drink ye all of this; for this is my blood which was shed for the remission of your sins.* What greater honour can be vouchsafed than to be admitted to sit at the Lords own Table? What *better fare* can be afforded, than to feed on the *Lords* own Body and Blood? If e *David* thought it the *greatest favour* that he could shew unto good *Barzillai*, for all the kindness that he shewed unto him in his troubles, to offer him, *that he should feed with him at his own Table in Jerusalem*; how much *greater favour* ought we to account it, when *Christ doth indeed feed us in the Church, at his own Table, and that with his own most holy Body and Blood*?

b Matth. 22. 1 Per. 1. c Isa. 55. 1, 2. d Matth. 26. 26, 27, 28, &c. e 2 Sam. 33.

Secondly, as f *Abraham*, when he went up to the Mount to Sacrifice *Isaac* his Son, left his Servants beneath in the Valley, so when thou comest to the *spiri-*

f Gen. 22. 5.

tual

tal Sacrifice of the *Lords Supper*, lay aſide all earthly thoughts and cogitations, that thou mayſt wholly contemplate of *Chriſt*, and offer up thy *ſoul* unto him, who ſacrificed both his *Soul* and *Body* for thee.

Thirdly, meditate with thy ſelf how precious and venerable is the *Body* and *Blood* of the *Son of God*, who is the Ruler of Heaven and Earth, the Lord, at whoſe beck the *Angels* tremble, and by whom both the *quick* and *dead* ſhall be judged at the laſt day, and thou among the reſt: and how that it is he, who having been *crucified* for thy *ſins*, offereth now to be received by faith into thy ſoul. On the other ſide, conſider how ſinful a *creature* thou art? how altogether *unworthy* of ſo holy a *Gueſt*? how ill *deſerving* to taſte of ſuch *ſacred food*, having been conceived in *filthineſs*, and wallowing ever ſince in the mire of *Iniquity*? bearing the name of a *Chriſtian*, but doing the works of the *Devil*; adoring Chriſt with an [g] *Ave Rex* in thy mouth, but *ſpitting Oaths* in his face, and *crucifying* him anew with thy *graceleſs actions*,

[g] Hail King.

Fourthly, ponder then, with what face dareſt thou offer to touch ſo holy a body with ſuch defiled hands? or to *drink ſuch precious blood* with ſo lewd and lying a mouth? or to lodge ſo bleſſed a gueſt in ſo unclean a ſtable? for if the *Bethſhemites* were ſlain but for looking irreverently into the *Ark of the old Teſtament*, what Judgment may'ſt thou juſtly expect, who with ſuch impure eyes and heart, art come to ſee and receive the *Ark* of the *New Teſtament*, in which [h] *dwelleth all the fulneſs of the God-head bodily?*

[h] Col. 1. 2. 9.

If [i] *Uzza* for but *touching* (though not without *zeal*) the *Ark of the Covenant* was *ſtricken* with *ſudden death*, what *ſtroke* of *Divine Judgment* mayſt thou not fear, that ſo *rudely* with unclean hands, doſt preſume to handle the *Ark* of the *eternal Teſtament*, *wherein are hid all the treaſures of wiſdom and knowledge?*

[i] 2 Sam. 6.

If [k] *John Baptiſt* (the holieſt man that was born of a

[k] Mat. 3. 11.

wo-

woman) thought himself unworthy to bear his shoes; O *Lord*, how unworthy is such a *prophane wretch*, as thou art, to eat his *holy Flesh*, and to drink his *precious Blood?*

If the blessed Apostle St. *Peter*, seeing but a glimpse of Christs Almighty Power, thought himself unworthy to stand in the same *boat* with him, how unworthy art thou to sit with Christ at the same *Table*, where thou mayst behold the infiniteness of his *Grace* and *Mercy* displayed?

Mt. 8. 8. If the [1] *Centurion* thought that the *roof of his house* was not worthy to harbour so divine a guest, what room can there be fit under thy *ribs* for Christs *holiness* to dwell in?

If the *Bloody-issued* sick woman feared to touch the *Hem of his Garment*, how should'st thou tremble to eat his *flesh*, and to drink his *all-healing Blood?*

Yet, if thou comest *humbly* in *Faith*, *Repentance*, and *Charity*, abhorring thy sins past, and purposing unfeignedly to amend thy life henceforth, let not thy former sins affright thee; for they shall never be laid unto thy charge, and this Sacrament shall seal unto thy soul, that all thy sins and the *judgments* due unto them, are fully *pardoned*, and clean *washed* away by the *Blood of Christ*. For this Sacrament was not ordained for them who are *perfect*, but to help penitent sinners unto *perfection*. Christ came, *not to call the righteous, but sinners to repentance*, Mat. 9. 12. 13. And he saith, that *the whole need not the Physician, but they that are sick*, Mat. 11. 28. *Those* hath *Christ called*, and when they *came*, them hath he ever *helped*: Witness the whole Gospel, which testifieth that not one sinner who came to *Christ* for *mercy*, went ever away without his errand. *Bathe* thou likewise thy *sick soul* in this *Fountain of Christs Blood*, and doubtless, according to his *promise*, Zach. 13. 1. thou shalt be healed of all thy sins and uncleanness. Not *sinners* therefore, but they who

who are *unwilling* to repent of their ſins, are debarred this Sacrament.

Fifthly, meditate, that Chriſt left his Sacrament unto us as the *chief* token and *pledge of his love*; not when we would have made him a King, *John* 6. 15. (which might have ſeemed a *requital* of kindneſs) but when *Judas*, and the High Prieſts were conſpiring his *death*, (therefore wholly of his meer favour.) When *Nathan* would ſhew *David* how entirely the *poor man loved his ſheep*, that was killed by the *rich man*, *he gave her* (ſaid he) *to eat of his own morſels, and of his own cup to drink*, 2 Sam. 12. 3. And muſt not then the love of Chriſt to his Church be unſpeakable, when he gives her his *own fleſh* to *eat*, and his *own blood* to *drink*, for her ſpiritual and eternal nouriſhment? If then there be any love in thine heart, take the *Cup of Salvation* into thy hand, and pledge his *love* with *love* again, *Pſalm* 116. 1.

Sixthly, when the Miniſter beginneth the holy conſecration of the Sacrament, then lay aſide all praying, reading, and all other cogitations whatſoever, and ſettle thy meditations only upon thoſe holy *actions* and *rites*, which according to *Chriſts Inſtitution*, are uſed in and about the holy Sacrament: For it hath pleaſed God (conſidering our weakneſs) to appoint thoſe rites as means, the better to lift up our minds to the ſerious contemplation of his *heavenly graces*.

When therefore thou ſeeſt the Miniſter putting apart *Bread* and *Wine* on the *Lords Table*, and *conſecrating* them by *Prayers*, and the rehearſal of *Chriſts Inſtitution*, to be a holy *Sacrament* of the bleſſed *Body* and *Blood* of *Chriſt*, then *meditate*, how God the Father, of his *meer love* to mankind, *ſet apart*, *and ſealed his only begotten Son*, to be the *all-ſufficient means*, and only *Mediator* to *redeem* us from *ſin*, and to reconcile us to his *grace*, and to *bring* us to his *glory*.

When thou ſeeſt the Miniſter *break* the *Bread*, be-

ing blessed, thou must meditate, that *Jesus Christ* the eternal Son of God was put to death, and his blessed *soul* and *body* (with the sense of Gods anger) *broken asunder* for thy sins, as *verily* as thou now seest the holy Sacrament to be broken before thine eyes; and withal call to mind the hainousness of thy sins, and the greatness of Gods hatred against the same, seeing Gods *Justice* could not be *satisfied* but by such a *Sacrifice*.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it, then meditate, *That the King* (who is the Master of the Feast) *stands at the Table to see his Guests*, and looketh upon thee, whether thou hast on thee thy [m] *Wedding Garment*. Think also, that all the holy [n] *Angels* that attend upon the *Elect* in the *Church*, and [o] do *desire to behold the celebration of these holy Mysteries*, do observe thy reverence and behaviour. Let thy soul therefore, whilst the Minister bringeth the Sacrament unto thee, offer this, or the like short Soliloquy unto Christ.

m Mar. 22. 11. This Wedding garment is righteousness and true holiness, Apoc. 20. 8.

Eph. 4. 24. n 1 Cor. 12. 10. Ephes. 5. *ult.* o 1 Pet. 1. 12.

A sweet Soliloquy to be said betwixt the Consecration and receiving of the Sacrament.

p 1 Kings 8. 27.

[p] *IS it true indeed that God will dwell on earth? Behold, the Heaven, and the Heaven of Heavens are not able to contain thee; how much more unable is the soul of such a sinful Caitiff as I am to receive thee?*

But seeing it is thy blessed pleasure to come thus to [q] *sup* with me, and to [r] *dwell* in me, I cannot for joy but burst out and say, *What is man that thou art mindful of him, and the Son of man that thou so regardest him?* What favour soever thou vouchsafest me in the *abundance* of thy *Grace*, I will freely *confess* what I am in the *wretchedness* of my *Nature*. I am, in a word, a *carnal* Creature, whose very soul is [s] *sold under sin*; a *wretched*

q Apoc. 3. 20.

r John 14. 23.

s Rom. 7. 14.

wretched man, compassed about with a [t] *body of death*. Yet Lord, seeing thou [u] *calleſt*, here I come; and seeing thou calleſt *ſinners*, I have thruſt my ſelf in among the *reſt*; and seeing thou calleſt all with their *heavieſt loads*, I ſee no reaſon why I ſhould ſtay behind. O Lord, I am *ſick*, and whither ſhall I go but unto thee the *Phyſician* of my ſoul? Thou haſt cured *many*, but never didſt thou meet with a more miſerable patient; for I am more *leprous* than *Gehazi*, more unclean than *Magdalen*, more blind in ſoul than *Bartimeus* was in Body; for I have lived all this while, and never ſeen the *true* light of thy Word. My *ſoul* runs with a greater *flux* of ſin than was the *Hemoriſſe iſſue of Blood*. *Mephiboſheth* was not more *lame* to *go*, than my ſoul is to *walk* after thee in love: *Jeroboam*'s arm was not more *withered* to ſtrike the *Prophet*, than my hand is *maimed* to relieve the *poor*. Cure me, O Lord, and thou ſhalt do as great a work as in curing *them all*. And though I have *all* their *ſins* and *ſores*, yet Lord, ſo abundant is thy *grace*, ſo great is thy *ſkill*, that if *thou wilt*, thou canſt with a *word* forgive the *one*, and heal the *other*: And why ſhould I doubt of thy *good will*, when to ſave me, will coſt thee now but one *loving ſmile*, who didſt ſhew thy ſelf ſo willing to redeem me, though it ſhould coſt thee *all thy heart blood*; and now offereſt ſo graciouſly unto me the *aſſured pledge* of my Redemption by thy *Blood*? [w] *Who am I, O Lord God?* and what is my merit, that thou haſt bought me with ſo *dear a price*? It is meerly thy *mercy*; and I, [x] *O Lord, am not worthy the leaſt of all thy mercies*, much leſs to be a partaker of this *holy Sacrament*, the greateſt *pledge* of the greateſt mercy that ever thou didſt beſtow upon thoſe *ſons of men* whom thou *loveſt*. How might I in reſpect of *mine own unworthineſs*, cry out for *fear* at the ſight of thy *holy Sacrament*, as the [y] *Philiſtins* did, when they ſaw the *Ark of God* come into the *Aſſembly*? *Woe now unto me a ſinner*; but that thy *Angel*

[t] Ver. 24.
[u] Mat. 9. 13. Mat. 11. 28.
[w] 2 Sam. 7. 18.
[x] Gen. 32. 10.
[y] 1 Sam. 5. 7.

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r John 14. 23.

s Rom. 7. 14.

wretched

wretched man, compassed about with a [t] *body of death*. Yet Lord, seeing thou [u] *calledst*, here I come; and seeing thou calledst *sinners*, I have thrust my self in among the *rest*; and seeing thou calledst all with their *heaviest loads*, I see no reason why I should stay behind. O Lord, I am *sick*, and whither shall I go but unto thee the *Physician* of my soul? Thou hast cured *many*, but never didst thou meet with a more miserable patient; for I am more *leprous* than *Gehazi*, more unclean than *Magdalen*, more blind in soul than *Bartimeus* was in Body; for I have lived all this while, and never seen the *true* light of thy Word. My *soul* runs with a greater *flux* of sin than was the *Hemoriſſe issue of Blood*. *Mephibosheth* was not more *lame* to *go*, than my soul is to *walk* after thee in love: *Jeroboam*'s arm was not more *withered* to strike the *Prophet*, than my hand is *maimed* to relieve the *poor*. Cure me, O Lord, and thou shalt do as great a work as in curing *them all*. And though I have *all* their *sins* and *sores*, yet Lord, so abundant is thy *grace*, so great is thy *skill*, that if *thou wilt*, thou canst with a *word* forgive the *one*, and heal the *other*: And why should I doubt of thy *good will*, when to save me, will cost thee now but one *loving smile*, who didst shew thy self so willing to redeem me, though it should cost thee *all thy heart blood*; and now offerest so graciously unto me the *assured pledge* of my Redemption by thy *Blood*? [w] *Who am I, O Lord God?* and what is my merit, that thou hast bought me with so *dear a price?* It is meerly thy *mercy*; and I, [x] *O Lord, am not worthy the least of all thy mercies*, much less to be a partaker of this *holy Sacrament*, the greatest *pledge* of the greatest mercy that ever thou didst bestow upon those *sons of men* whom thou *lovest*. How might I in respect of *mine own unworthiness*, cry out for *fear* at the sight of thy *holy Sacrament*, as the [y] *Philistins* did, when they saw the *Ark of God* come into the *Assembly*? *Woe now unto me a sinner*; but that thy *Angel*

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[u] Mat. 9. 13. Mat. 11. 28.
[w] 2 Sam. 7. 18.
[x] Gen. 32. 10.
[y] 1 Sam. 5. 7.

doth comfort me, as he did the woman, [z] *Fear thou not, for I know that thou ſeekeſt Jeſus which was crucified.* It is thou indeed that my ſoul ſeeketh after: And here thou offereſt thy ſelf unto me in thy bleſſed Sacrament. If therefore [a] *Elizabeth* thought her ſelf ſo much honoured at thy preſence in the *womb* of thy bleſſed *Mother*, that the *Babe ſprang in her belly for joy*, how ſhould my ſoul leap within me for joy, now that thou comeſt by thy holy *Sacrament* to dwell in my heart for ever? Oh what an honour is this, not that the *Mother of my Lord*, but my *Lord himſelf* ſhould come thus to viſit me! Indeed Lord, I confeſs with the faithful *Centurion*, that [b] *I am not worthy that thou ſhouldeſt come under my roof*: and that if thou *didſt but ſpeak the word only, my ſoul ſhould be ſaved*: Yet ſeeing it hath pleaſed the *riches* of thy *grace*, for the better ſtrengthning of my *weakneſs*, to ſeal thy mercy unto me, by thy *viſible ſign*, as well as by thy *viſible word*; in all thankful humility my ſoul ſpeaks unto thee with the *bleſſed Virgin*, [c] *Behold the handmaid of the Lord, be it unto me according to thy word.* [d] *Knock* thou, Lord, by thy *Word* and *Sacraments*, at the door of my heart, and I will, like the [e] *Publican*, with both my fiſts knock at my *breaſt*, as faſt as I can, that thou mayſt enter in; and if the door will not *open* faſt enough, *break* it open, O Lord, by thine Almighty power, and then enter in, and dwell there for ever, that I may have cauſe with *Zacheus* to acknowledge, that [f] *this day ſalvation is come into mine houſe*: And caſt out of me whatſoever ſhall be offenſive unto thee; for I reſign the whole poſſeſſion of my heart unto thy ſacred Majeſty, intreating that *I may not live henceforth*, but that thou mayſt *live* in me, *ſpeak* in me, *walk* in me, and ſo *govern* me by thy *Spirit*, that nothing may be *pleaſing* unto me, but that which is *acceptable* unto thee. That finiſhing my courſe in the life of grace, I may afterwards live with thee for ever in the Kingdom of Glory. Grant this,

[z] Mat. 28. 5.
[a] Luke 2 44. 45.
[b] Mat. 8. 8.
[c] Luke 1. 38.
[d] Apoc. 3. 20.
[e] Luke 18. 23.
[f] Luke 19 9.

this, *O Lord Jesus*, for the merits of thy Death and blood-shedding, *Amen*.

When the Minister bringeth towards thee the *Bread* thus *blessed* and *broken*, and offering it unto thee, bids thee *Take, eat*, &c. then meditate that *Christ himself* cometh unto thee, and both *offereth*, and *giveth* indeed unto thy Faith, his *very Body and Blood*, with all the *merits* of his *Death* and *Passion*, to feed thy Soul unto *eternal life*, as surely as the Minister offereth and giveth the outward signs that feed thy body unto this *temporal life*. The *Bread of the Lord* is given by the *Minister*, but the *Bread which is the Lord* is given by *Christ himself*.

When thou takest the Bread at the Ministers hand to eat it, then [g] *rouze* up thy soul to *apprehend Christ by Faith*, and to apply his merits to heal thy *miseries*: Embrace him as sweetly with thy *faith* in the *Sacrament*, as ever *Simeon* hugged him with his *arms* in his *swadling clouts*.

g *Sacramentum requirit sacramentum*

As thou eatest the Bread, imagine that thou seest Christ *hanging upon the Cross*, and by his unspeakable torments fully satisfying Gods Justice for thy sins, and strive to be as verily partaker of the *spiritual grace*, as of the *Elemental signs*. For the *truth* is not *absent* from the *Sign*, neither doth Christ deceive, when he saith, *This is my Body*; but he giveth *himself* indeed to every soul that *spiritually receives* him by *Faith*: For as ours is the same *Supper* which Christ administred, so is the same *Christ* verily present at his own Supper, not by any *Papal* [h] *Transubstantiation*, but by a *Sacramental Participation*, whereby he doth truly feed the

h Christ calls it his body, not the sign of his body, because this Sacrament was instituted, not only to signifie, but also to communicate the spiritual graces that they represent; and by the signs to draw our minds to the graces signified. So *Euthymius* in Mat. 19. *Non dixit dominus, Hæc sunt signa corporis mei, sed, Hoc est corpus meum. Oportet ergo, non ad naturam eorum, quæ proposita sunt, aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis, manducaturi estis, & bibituri illum sanguinem quem fusuri sunt, qui me crucifigent. Sacramentum aliquid vobis commendat; spiritualiter intellectum vivificabit vos*, Aug. in *Psal.* 98. speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first Institution; no more do we in the reiteration of the same Supper.

faithful unto eternal life; not by *coming down* out of Heaven unto *thee*, but by lifting *thee* up from the earth unto *him*: According to that old saying, *Sursum corda*, lift up your hearts: and, where the *carcase is, thither will the eagles resort*, Mat. 24.

When thou seest the *Wine* brought unto thee *apart* from the *Bread*, then remember that the *Blood of Jesus Christ* was *as verily separated* from his body upon the Cross, for the *remission* of thy sins; And that this is the *seal of the new Covenant*, which GOD hath made to *forgive all the sins of all penitent sinners that believe in the merits of his blood-shedding*: For the Wine is not a Sacrament of *Christs Blood contained in his veins*, but as it was [i] *shed* out of his Body upon the Cross for the *remission of the sins* of all that believe in him.

i Mat. 26. 28.

As thou drinkest the Wine, and pourest it out of the Cup into thy Stomach, meditate, and believe, that by the merits of that Blood, which Christ shed upon the Cross, all thy sins are as *verily forgiven*, as thou hast now drunk this Sacramental Wine, and hast it in thy stomach. And in the *instant* of drinking, settle thy meditation upon Christ as he hanged upon the Cross, as if like *Mary* and *John*, thou didst see him *nailed*, and his *Blood* running down his blessed side out of that *gastly wound*, which the *Spear* made in his *innocent heart*, wishing thy *mouth* closed to his *side*, that thou mightest receive that *precious Blood* before it fell to the *dusty earth*. And yet the *actual drinking* of that *real Blood* with thy *mouth* would be nothing so [k] *effectual* as this *Sacramental drinking* of that blood spiritually by Faith: For one of the *Souldiers* might have drunk that, and been still a *Reprobate*; but whosoever drinketh it *spiritually by Faith* in the Sacrament, shall surely have the *remission* of his sins, and *life* everlasting.

k If remission of sins and eternal life had been appropriated to the drinking of the real

As thou feelest the Sacramental Wine which thou

blood, doubtless *John* and *Mary* wou'd have made means to have drunk it: But *John* ascribes the virtue to believing that it was shed.

hast

haſt drunk, *warming* thy cold ſtomach, ſo endeavour to feel the *Holy Ghoſt cheriſhing* thy ſoul in the joyful aſſurance of the forgiveneſs of all thy ſins, by the merits of the blood of *Chriſt*. And to this end God giveth every faithful ſoul, together with the *Sacramental Blood*, the *Holy Ghoſt to drink*: [l] *We are all made to drink into one Spirit*. And ſo lift up thy mind from the contemplation of Chriſt, as he was [m] *crucified* upon the Croſs, to conſider how he now *ſits in glory at the right hand of his Father*, making *interceſſion* for thee, by preſenting to his Father the *unvaluable merits* of his death, which he once ſuffered for thee, to appeaſe his Juſtice for the ſins which thou doſt *daily* commit againſt *him*.

[l] 1 Cor. 12. 13.

[m] Rom. 8. 34. Heb. 7. 25. and 9. 24.

After thou haſt eaten and drunk both the Bread and Wine, labour that as thoſe *Sacramental ſigns* do turn to the nouriſhment of thy *body*, and by the *digeſtion of heat* become *one* with thy ſubſtance, ſo by the *operation* of *Faith*, and the *Holy Ghoſt*, thou mayſt become *one* with *Chriſt*, and *Chriſt* with *thee*, and ſo mayſt feel thy *Communion* with *Chriſt* confirmed and increaſed daily more and more; that as it is [n] impoſſible to ſeparate the Bread and Wine digeſted into the blood and ſubſtance of thy Body; ſo it may be more impoſſible to part *Chriſt* from thy *Soul*, or thy *Soul* from *Chriſt*.

[n] 1 Cor. 10. 17 *Thomas ſt panis communione Sacramenti, non autem neceſſariò unus numero.*

Laſtly, as the Bread of the Sacrament, though confected of many *grains*, yet makes but one *Bread*; ſo muſt thou remember, that though all the faithful are *many*, yet are they all but *one myſtical Body*, whereof *Chriſt* is *Head*: and therefore thou muſt love every Chriſtian as thy *ſelf*, and a *member* of thy body.

Thus far of the duties to be done at the receiving of the holy Sacrament, called *Meditation*.

3. *Of the duties which we are to perform after receiving of the holy Communion, called Action, or Practice.*

THE duty which we are to perform *after* the receiving of the *Lords Supper*, is called *Action*, or *Practice*; without which all the rest will minister unto us no comfort.

The *Action* consists of two sorts of duties:

First, such as we are to perform in the *Church*, or else, after that we are gone *home*.

Those that we are to perform in the *Church*, are either several, from our own *souls*: or else, *joyntly* with the *Congregation*.

The several duties which thou must perform from thine *own soul*, are three.

First, thou must be careful (that forasmuch as *Christ* now dwelleth in thee, therefore) to entertain him in a *clean heart*, and with *pure affections*; for the [e] *most Holy*, will be *holy* with the *holy*: For if *Joseph* of *Arimathea* when he had begged of *Pilate* his *dead body*, to bury it, wrapped it in *sweet odours*, and *fine Linnen*, and laid it in a new *tomb*, how much more shouldest thou lodge Christ in a *new heart*, and perfume his Rooms with an *odoriferous Incense of Prayers*, and all *pure affections*? If God required *Moses* to provide a *Pot of pure Gold* to keep the *Manna* that fell in the Wilderness, what a pure heart shouldest thou provide to receive this *divine Manna* that is *come down from Heaven*?

And as thou camest sorrowing, like *Joseph* and *Mary*, to [p] seek *Christ* in the *Temple*, so now having there found him in the *midst* of his *Word* and *Sacraments*, be careful with joy to carry him *home* with thee, as they did.

And if the man that found but his [q] *lost sheep*, *rejoyced* so much, how canst thou having found *the Saviour of the World*, but rejoyce *much more*.

[e] Psal. 18. 26. *Sancta non nisi sanctè & sanctis.*

[p] Luke 2. 46.

[q] Luke 15. 6.

Second-

Secondly, thou muſt offer the *Sacrifice* of a *private Thanksgiving* unto God for this ineſtimable grace and mercy; for as this action is *common* unto the *whole Church*, ſo it is *applied particularly* to *every* one of the faithful in the Church, and for this particular mercy, every ſoul muſt joyfully offer up a particular ſacrifice of *Thanksgiving*: For if the *Wiſe-men* rejoyced ſo much when they ſaw the *Star* which conducted them unto Chriſt, and worſhipped him ſo devoutly when he lay, a *Babe* in the *Manger*, and offered unto him their *Gold*, *Myrrhe*, and *Frankincenſe*; how much more ſhouldeſt thou rejoyce now that thou haſt both *ſeen*, and *received* this Sacrament, which guideth thy ſoul unto him, where *he ſitteth at the right hand of his Father in glory?* And thither lifting up thy heart, *adore* him, and *offer* up unto him the *Gold* of a *pure Faith*, the *Myrrhe* of a *mortified Heart*, with this or the like *ſweet Incenſe* of *Prayer* and *Thanksgiving?*

A Prayer to be ſaid after the receiving of the Sacrament.

WHat ſhall I render unto thee (O bleſſed Saviour) for all theſe bleſſings which thou haſt ſo graciouſly beſtowed upon my Soul? How can I ſufficiently thank thee, when I can ſcarce expreſs them? Where thou mighteſt have made me a *Beaſt*, thou madeſt me a *Man* after thine *own Image*: When by ſin I had loſt both *thine Image*, and *my ſelf*, thou didſt renew in me thine *Image* by thy *Spirit*, and didſt redeem my ſoul by thy *Blood* again: And now thou haſt given unto me thy ſeal and pledge of my *Redemption*; nay, thou haſt given thy ſelf unto me, O *bleſſed Redeemer*. O what an ineſtimable *treaſure* of *riches*, and overflowing *Fountain* of *grace* hath he got who hath gained thee! No man ever *touched* thee by *Faith* but thou didſt *heal* him by *Grace*: for thou art the *Author* of *Salvation*, the *remedy* of all evils, the *medicine* of the *ſick*, the *life* of the *quick*, and the *reſurrection* of the *dead*.

dead. Seemed it a ſmall matter unto thee to appoint thy holy *Angels* to attend upon ſo *vile* a Creature as I am, but that thou wouldeſt enter thy ſelf into my ſoul, there to preſerve, nouriſh, and cheriſh me unto life everlaſting?

If the *carcaſe* of the *dead Prophet* could revive a *dead man* that touched it, 2 *Kings* 13.21. how much more ſhall the *living Body of the Lord of all Prophets*, quicken the faithful, in whoſe heart he *dwelleth?* And if thou wilt raiſe my body at the *laſt day* out of the duſt, how much more wilt thou now *revive my ſoul* which thou haſt *ſanctified* with thy *Spirit*, and *purified* with thy *Blood?* O Lord, what could I more deſire, or what couldeſt thou more beſtow upon me, than to give me thy Body for *meat*, thy Blood for *drink*, and to *lay down* thy *Soul* for the price of my *Redemption?* Thou Lord endureſt the *pain*, and I do reap the *profit*; I receive *pardon*, and thou didſt bear the *puniſhment*: Thy *tears* were my *bath*, thy *wounds* my *weal*, and the *injuſtice* done to thee ſatisfied for the *judgment* which was *due* to me. Thus by thy *birth* thou art become my *Brother*, by thy *death* my *ranſom*, by thy *mercy* my *reward*, and by thy *Sacrament my nouriſhment*. O divine food, by which *the Sons of men* are transformed into the *Sons of God!* ſo that *mans nature* dieth, and *Gods nature* liveth and ruleth in us. Indeed, all *Creatures* wondered that the *Creator* would be incloſed nine months in the *Virgins Womb*, (though her Womb being *repleniſhed* with the *Holy Ghoſt*, was more *ſplendid* than the *ſtarry Firmament*:) But that thou ſhouldeſt thus humble thy ſelf to *dwell for ever* in my heart, which thou foundeſt more unclean than a *dunghil*, it is able to make all the Creatures in Heaven and Earth to ſtand amazed. But ſeeing it is thy free grace and meer pleaſure thus to enter, and to dwell in my heart, I would to God that I had ſo *pure a heart* as my *heart* could *wiſh* to entertain thee. And who is fit to entertain

tain Christ? or who, though *invited*, would not chuse with *Mary*, rather to kneel at thy feet, than presume to sit with thee at thy *Table?* Though I want a *pure heart* for thee to dwell in, yet *weeping eyes* shall never be wanting to wash thy *blessed feet*, and to lament my *filthy sins*. And albeit I cannot weep so many tears as may suffice to wash thy *holy feet*, yet, Lord, it is sufficient that thou hast shed *Blood* enough to cleanse my sinful soul. And I am fully (O Lord) *assured*, that all the *dainty fare* wherewith the *disdainful Pharisee* entertained thee at his *Table*, did not so much please thee, as those *tears* which penitent *Mary* poured under the *Table*. I would therefore wish with *Jeremy*, *that my head were a fountain of tears*, that seeing I can by no means yield sufficient thanks for thy love to me, yet I might by continual tears testifie my love unto thee. And though no man is worthy of so infinite a *grace*, yet this is my comfort, *That he is worthy whom thou in favour accountest worthy*. And seeing that now of thy meer grace thou hast counted me (among others thy chosen) worthy of this unspeakable favour, and sealed by thy Sacrament the *assurance* of thy *love*, and the *forgiveness* of my *sins*, O Lord, confirm thy favour unto thy Servant, and say of me as *Isaac* did of *Jacob*, [r] *I have blessed him, therefore he shall be blessed*; and that I may say unto thee with *David*, [s] *Thou, O Lord, hast blessed my soul, and made it thy house, and it shall be blessed for ever*. And seeing it pleased thee to [t] *bless the house of Obed Edom, and all his houshold, whilst the Ark of the Lord remained in his house*; I doubt not but thou wilt much more bless my *soul* and *body*, and all that do belong unto me, now that it hath pleased thy Majesty of thine own good will to *enter under my roof*, and to dwell for ever in my poor cottage. Bless me, O Lord, so that my sins may wholly be remitted by thy *Blood*, my conscience sanctified by thy *Spirit*, my mind enlightned by thy *truth*, my heart guided by thy *Spirit*,

r Gen. 27. 33.
s 1 Chro. 17. 27.
t 2 Sam. 6. 11, 12.

rit, and my Will, in all things, *ſubdued* to thy bleſſed will and pleaſure. Bleſs me with all graces which I want, and increaſe in me thoſe good gifts which thou haſt already beſtowed upon me. And ſeeing that I hold thee not by the arms, as *Jacob*, wreſtling without me, but inwardly dwelling by Faith within me; ſurely, Lord, [u] *I will never let thee go, except thou bleſs me*, and give me a *new name*, a *new heart*, a *new ſpirit*, and ſtrength by the power of God to *prevail over ſin and Satan*. And I beſeech thee, O Lord, deſire not to depart from me, as thou didſt from *Jacob*, becauſe thy day *breaketh*, and thy grace beginneth to dawn and appear: But I from my ſoul, humbly with the *Emanites* entreat thee, O ſweet Jeſus, *to abide with me becauſe it draweth toward night*: For the *night* of *temptation*, the *night* of *tribulation*, yea, my laſt *long night* of *death* approacheth. O bleſſed Saviour, ſtay with me therefore now and ever: and [w] *if thy preſence go not home with me, carry me not from hence. Go* with me, and *live* with me, and let neither death, nor life *ſeparate* me from thee. *Drive* me from my ſelf, *draw* me unto thee: Let me be *ſick*, but *ſound* in thee, and in my *weakneſs*, let thy *ſtrength* appear: Let me ſeem as *dead*, that thou *alone* mayſt be ſeen to *live* in me, ſo that all my *members* may be but *inſtruments* to act thy *motions*. [x] *Set me as a ſeal upon thine heart*, and let thy *zeal* be ſetled upon mine, that I may be out of love with *all*, that I may be only in love with thee: And grant, O Lord, that as thou now vouchſafeſt me this favour to ſit at thy Table to receive this *Sacrament* in thy *houſe of Grace*, ſo I may hereafter, through thy mercy, be received to [y] *eat and drink at thy Table in thy kingdom of glory*. And for thy mercy, I do here with the four Beaſts, and twenty four Elders, caſt my ſelf down before thy *Throne of Grace*, acknowledging that it is thou that haſt [z] *redeemed me with thy Blood, and that ſalvation cometh only from thee*: And therefore, [a] *unto thee I*

u Gen. 32. 24, &c.

w Exod. 33. 14.

x Cant. 8. 6.

y Luke 22. 30.

z Apoc. 5. 9.

a Apoc. 7. 10, 11, 12.

do

do yield all praise, and glory, and wisdom, and thanks, and honour, and power, and might, and Majesty, O my Lord, and my God, for evermore, Amen.

Thirdly, seeing *Christ* hath sacrificed himself for thee (and all that thou canst give is too little) therefore thou must offer thy self to be a [b] *living, holy, and acceptable sacrifice unto God*; by serving him in [c] *righteousness* and *holiness* all thy days. Thus *Tertullian* witnesseth that in his time a Christian was known from another man, only by the *holiness* and *uprightness* of his *life*.

[b] Rom. 12. 1.
[c] Luke 1. 75.

2. *Of the duties which we are to do after the Communion joyntly with the Congregation.*

THE duties to be performed *joyntly* with the *Church*, are three. First, *publick Thanksgiving*, both by *Prayers*, and *singing of Psalms*: thus [d] Christ himself and his Apostles did. Secondly, *joyning with the Church*, [e] in giving (every man according to his ability) towards the relief of the *poor*. This was the manner of the *Primitive Churches*, to make *Collections*, and [f] *Love-Feasts* after the *Lords Supper*, for the relief of the poor Christians. Thirdly, when thanks and praise is ended, then with all reverence to stand up, and to receive the *blessing of God*, by the mouth of his *Minister*, and to receive it, as if thou didst hear *God himself* pronouncing it unto thee from Heaven. For by *their* [g] *blessing God doth bless his people.*

[d] Mat. 26. 1. Which is probable to have been the 123 Psal.
[e] 1 Cor. 16. 1. Rom. 15. 25.
[f] *Qui copiosiores sunt, & volunt, pro arbitrio quisque suo quod visum est, contribuunt, & quod ita colligitur, apud præpositum deponitur, atque inde illic opitulatur pupillis & qui propter morbum aut aliquam aliam causam egent, &c.* Justin Mart. Apol. 2. [f] Ἀγάπη. *Lucrum est pietatis nomine facere sumptum.* Tert. Apo. adv. Gen. c. 39.
[g] Numb. 6. 23, 27. John 6. 56.

Thus far of the duties to be practised in the Church.

The duties which thou art to practise *after* that thou art departed *home*, are three. First, to *observe diligently* whether thou hast *truly received* Christ in the Sacrament: Which thou mayst thus easily perceive; for *seeing his flesh is meat indeed, and his blood is drink*

indeed, and that he is ſo *full of grace*, that no man ever touched him by *faith*, but he received *virtue* from him; it cannot poſſibly be that if thou haſt eaten his fleſh, or drunk his blood, but thou ſhalt receive grace and power to be cleanſed from thy ſins, and filthineſs: For if
h Mat. 5. 20. the h *Hemoroiſs* that did but touch his *garment*, had her *bloody iſſue*, that continued ſo long, *forthwith* ſtanched; how much more will the *bloody iſſue of thy ſin* be ſtenched, if thou then haſt truly eaten and drunk the very *fleſh and blood of Chriſt?* But if thy iſſue ſtill runneth, thou mayſt juſtly ſuſpect thou haſt never yet *truly touched Chriſt?*

Secondly, ſeeing thou haſt now *reconciled* thy ſelf to God, and *renewed* thy Covenant, and *vowed* newneſs and amendment of life, thou muſt therefore have ſpecial care, that thou doſt not yield to commit thy
i Mar. 12. 24. &c. *former* ſins any more; knowing that the i *unclean ſpirit*, if ever he can get into thy ſoul again, after that it is *ſwept and garniſhed*, he will enter forcible poſſeſſion with *ſeven other Devils worſe than himſelf*; *ſo that the end of that man ſhall be worſe than his beginning.* Be ye
k 2 Pet. 2. 22. not therefore like the *dog* that k *returns to his vomit*, or the *waſhed ſow that wallows in the mire again.* And return not to thy malice, like to the *Adder*, who laying aſide her *poiſon* while ſhe *drinks*, *takes* it up again when ſhe hath *done*: But when either the *Devil*, or *thy fleſh* ſhall offer to tempt and move thee to relapſe into thy former ſins, anſwer them as the *Spouſe* doth in the
l Can. 5. 3 *Canticles*, l *I have put off my coat* (of my former corruption) *how ſhall I put it on? I have waſhed my feet, how ſhall I defile them again?*

Laſtly, if ever thou haſt found either joy or comfort in receiving the holy Sacrament, let it appear by thy eager *deſire* of receiving it *oftner* again; for the *Body*
m Pſal. 45. 7. Heb. 1. 9. *of Chriſt as it was* m *anointed with the oyl of gladneſs above his fellows*, ſo doth it yield a *ſweeter ſavour* than all the Ornaments of the world; the *fragrant ſmell* whereof

whereof allureth all ſouls, who have once taſted the ſweetneſs thereof, ever after to deſire oftner to taſte thereof again: [n] *Becauſe of the ſavour of thy good Oyntment, therefore do the Virgins love thee.* [o] *O taſte* therefore often and *ſee how good the Lord is*, ſaith *David*. This is *the Commandment of Chriſt* himſelf, *Do this in remembrance of me*, and in doing this, thou ſhalt ſhew thy ſelf beſt *mindful*, and *thankful* for his death: *For as oft as ye ſhall eat this bread, and drink this Cup, ye ſhall ſhew the Lords death until he come.* And let this be the chief end whereunto both thy *receiving* and *living* tendeth; that thou mayſt be a holy Chriſtian, [p] *zealous of good works, purged from ſin, to live ſoberly, righteouſly, and godly in this preſent world*; that thou mayſt be *acceptable to God, profitable to thy brethren, and comfortable unto thine own ſoul.*

n Cant. 1. 3.
o Pſal. 34. 8.
Scis Romæ hanc eſſe conſuetudinem, ut fideles ſemper Chriſti corpus accipiant. Hier. Apol. ad Jovin.
Quo idie communionem Euchariſtiæ percipere non laudo nec reprehendo. Omnibus Dominicis diebus communicandum ſuadeo & hortor, ſi mens ſine affectu peccandi ſit. Aug. (vel potius Genadius) lib. de Eccl. Dogm. c. 53.
p Tit. 2. 12, 14.

Thus far of the manner of glorifying God in thy life.

Now followeth the Practice of Piety, in glorifying God in the time of ſickneſs, and when thou art called to die in the LORD.

AS ſoon as thou perceiveſt thy ſelf to be viſited with any ſickneſs, meditate with thy ſelf:

1. That [q] *miſery cometh not forth of the duſt; neither doth affliction ſpring out of the earth.* Sickneſs comes not by hap, or chance, (as the [r] *Philiſtins* ſuppoſed that their *Mice* and *Emroids* came) but from mans *wickedneſs*, which as *ſparkles breaketh out.* [s] *Man ſuffereth* (ſaith *Jeremiah*) *for his ſins*, [t] *Fools* (ſaith *David*) *by reaſon of their tranſgreſſions, and becauſe of their iniquities are afflicted.* As therefore *Solomon* adviſeth a man to carry himſelf towards an earthly Prince, [u] *If the ſpirit of him that ruleth riſe up againſt thee, leave not thy place, for gentleneſs pacifieth great ſins:* So counſel I thee to deal with

q Job 5. 6
r 1 Sam. 6. 9.
s Lam. 3. 39.
t Pſal. 107. 17.
u Eccleſ. 10. 4.

the *Prince* of *Princes*; if the ſpirit of him that ruleth Heaven and Earth riſe up againſt thee, let not thy heart deſpair; for repentance pacifieth great ſins: And [w] *whoſoever returneth in his affliction to the Lord God of Iſrael, and ſeeks him, he will be found of him.*

w 2 Chr. 15. 4.

2. [x] *Shut to thy Chamber door,* [y] *Examine thine own heart upon thy bed*; [z] *Search, and try thy ways.* Search as diligently for thy capital ſin, as [a] *Joſhua* did for *Achan*, till thou find it. For albeit God, when he beginneth to chaſten his Children, hath reſpect to *all* their ſins, yet when his anger is incenſed, he chiefly taketh occaſion to chaſten, and enter with them into judgment, for ſome *one* grievous ſin, wherein they have lived without repentance.

x Mat. 6. 6.
y Pſalm 4. 4.
z Lam. 3. 40.
a Joſh. 7. 16, &c.

3. When thou haſt thus conſidered all thy ſins, put thy ſelf before the Judgment Seat of God, as a Felon or Murtherer ſtanding at the Bar of an earthly Judge; and with grief and ſorrw of heart *confeſs* unto God all thy known ſins, eſpecially thy capital offences, wherewith God is chiefly diſpleaſed. Lay them open, with all the circumſtances of the [b] *time*, *place*, and *manner* how they were committed, as may moſt ſerve to aggravate the *hainouſneſs* of thy ſins, and to ſhew the *contrition* of thy heart for the ſame. Lift up thine hand, and acknowledge thy ſelf before the righteous Judge of Heaven and Earth, guilty of eternal death and damnation, for thoſe thy hainous ſins and tranſgreſſions. And having thus *accuſed* and *judged* thy ſelf, caſt down thy ſelf before the [c] Foot-ſtool of his Throne of Grace; aſſuring thy ſelf, that whatſoever the [d] Kings of *Iſrael* be, yet the God of *Iſrael* is a merciful God: and cry unto him from a penitent and a faithful heart, for mercy and forgiveneſs, as eagerly and earneſtly as ever thou kneweſt a Malefactor, being to receive his ſentence, crying unto the Judge for favour and pardon; vowing amendment of life, and (by the aſſiſtance of his grace) never to commit the like ſin any more.

b Prov. 28. 38.
c Pſalm 99. 5. Heb. 4. 20.
d 1 Kings 20. 31.

All

All which thou mayſt do, in theſe or the like words.

A Prayer when one begins to be ſick.

O Moſt righteous *Judge*, yet in Jeſus Chriſt my gracious *Father*; I wretched ſinner do here return unto thee (though driven with *pain* and *ſickneſs*) like the *Prodigal Child* with *want* and *hunger*. I acknowledge that this ſickneſs and pain comes not by blind *chance* or *fortune*, but by thy divine *providence*, and ſpecial *appointment*. It is the ſtroke of thy heavy hand, which my ſins have juſtly deſerved; and [e] *the things that I feared, are now faln upon me.* Yet I do well perceive, that [f] *in wrath thou remembreſt mercy*, when I conſider how many, and how hainous are my *ſins*, and how few, and eaſie are thy *corrections*. Thou mighteſt have ſtrucken me with ſome fearful and ſudden death, whereby I ſhould not have had either *time* or *ſpace* to have called upon thee for *grace* and *mercy*, and ſo I ſhould have *periſhed* in my ſins, and have been for ever *condemned* in Hell.

[e] Job 3. 25.

[f] Heb. 8. 2.

But thou, O Lord, viſiteſt me with ſuch a fatherly chaſtiſement, as thou uſeſt to viſit thy deareſt children whom thou beſt loveſt: giving me (by this ſickneſs) both warning, and time to repent, and to ſue unto thee for grace and pardon. I take not therefore, O Lord, this thy viſitation as any *ſign* of thy wrath, or hatred, but an aſſured *pledge* and token of thy favour and loving kindneſs, whereby thou doſt with thy temporal judgments, draw me to [g] *judge my ſelf*, and to repent of my wicked life, that I ſhould not be condemned with the godleſs, and unrepentant world. For thy holy word aſſures me, that [h] *whom thou loveſt thou thus chaſteneſt*; and that *thou ſcourgeſt every ſon that thou receiveſt: That if I endure thy chaſtening, thou offereſt thy ſelf unto me as unto a ſon; and that all that continue in ſin, and yet eſcape without correction (whereof all thy children are partakers) are baſtards and not ſons, and that*

[g] 1 Cor. 11. 13.

[h] Heb. 12. 6, 7, &c.

thou chastenest me for my profit, that I may be a partaker of thy holiness. O Lord, how full of goodness is thy Nature, that hast dealt with me so graciously in the time of my health and prosperity; and now being provoked by my sins and unthankfulness, hast such fatherly and profitable ends in inflicting upon me this sickness and correction?

I confess Lord, that thou dost justly afflict my *body* with sickness, for my *soul* was sick before of long prosperity, and surfeited with ease, peace, plenty, and fulness of bread. And now, O Lord, I lament, and mourn for my sins, [i] *I acknowledge my wickedness, and my iniquities are always in my sight.* Oh, what a wretched sinner am I, *void* of all goodness by nature, and *full* of evil by sinful custom! Oh, what a world of sin have I committed against thee, whilst thy long suffering expected my conversion, and thy blessings wooed me to repentance! Yet, O my God, seeing it is thy property more to respect the *goodness* of thine own nature, than the deserts of sinners, I beseech thee, O Father, for thy Son Jesus Christ his sake, and for the merits of that *all-saving* death which he hath voluntarily suffered for all which believe in him, [k] *Have mercy upon me according to the multitude of thy mercies; turn thy face away from my sins, and blot out all mine iniquities:* [l] *Cast me not out of thy presence, neither reward me according to my deserts:* For if thou dost reject me, who will receive me? or who will succour me, if thou dost forsake me? [m] *But thou, O Lord, art the helper of the helpless, and in thee the fatherless findeth mercy:* for though my sins be exceeding great, yet thy mercy, O Lord, far exceedeth them all: neither can I commit so many as thy grace can remit and pardon. Wash therefore, O Christ, my sins with the virtue of thy precious Blood, especially those sins, which from a penitent heart I have confessed unto thee: but chiefly, O Lord, for Christ his sake forgive me [n]. And seeing that of thy love thou didst

i Ezek. 19. 45.

k Psal. 51. 1. Vers. 11.

l Psal. 25. 7.

m Hos. 14. 14.

n Here name that sin which most troubleth thy conscience.

didſt lay down thy life for my ranſom, when I was thine enemy: Oh, ſave now the price of thine own Blood, when it ſhall coſt thee but a *ſmile* upon me, or a gracious appearance in thy Fathers ſight in my behalf. Reconcile me once again, O merciful Mediator, unto thy Father; for though there be nothing in me that can pleaſe him, yet I know that in thee, and for thy ſake, he is [o] *well pleaſed* with all whom thou acceptest and loveſt. And if it be thy bleſſed will, remove this ſickneſs from me, and reſtore me to my former health again, that I may live longer to ſet forth thy glory, and be a comfort to my friends which depend upon me, and procure to my ſelf a more ſetled aſſurance of that heavenly inheritance which thou haſt prepared for me. And then, Lord, thou ſhalt ſee how religiouſly and wiſely I ſhall [p] *redeem the time*, which heretofore I have ſo lewdly and prophanely ſpent. And to the end that I may the ſooner, and the eaſier be delivered from this pain and ſickneſs, direct me, O Lord, I beſeech thee, by thy divine providence, to ſuch a *Phyſician* and *helper*, as that (by thy bleſſing upon the *means*) I may recover my former health and welfare again. And, good Lord, vouchſafe that as thou haſt ſent this *ſickneſs* unto me, ſo thou wouldeſt likewiſe be pleaſed to ſend thy *holy Spirit* into my heart, whereby this preſent ſickneſs may be ſanctified unto me; that I may uſe it as thy *School*, wherein I may learn to know the greatneſs of my miſery, and the riches of thy mercy; that I may be ſo *humbled* at the one, that I *deſpair* not of the other; and that I may ſo renounce all confidence of help in my ſelf, or in any other creature, that I may only put the whole reſt of my ſalvation in thy all-ſufficient merits. And foraſmuch as thou knoweſt, Lord, how weak a veſſel I am, full of frailty and imperfections, and that by nature I am angry and froward under every croſs and affliction: O Lord, who art the [q] *giver of all good gifts*, arm me with patience

[o] Mar. 3. 17.

[p] Eph. 5. 26.

[q] James 1. 17. Job 3. 27.

to endure thy bleſſed will and pleaſure, and of thy
r 1 Cor. 10. 13. mercy [r] lay no more upon me than I ſhall be able to endure and ſuffer. Give me grace to behave my ſelf in all patience, love, and meekneſs, unto thoſe that ſhall come and viſit me; that I may thankfully receive, and willingly embrace all good counſels and conſolations from them; and that they may likewiſe ſee in me ſuch good examples of *patience*, and hear from me ſuch godly leſſons of *comfort*, as may be arguments of my Chriſtian Faith and Profeſſion, and inſtructions unto them, how to behave themſelves when it ſhall pleaſe thee to viſit them with the like affliction or ſickneſs. I know, O Lord, I have deſerved to dye, and I deſire not longer to live, than to amend my wicked life, and in ſome better meaſure to ſet forth thy glory. Therefore, O Father, if it be thy bleſſed will, reſtore me to health again, and grant me a longer life. But if thou haſt, according to thine eternal decree, appointed by this
Pſal. 31. [s] ſickneſs to call for me out of this tranſitory life, I reſign my ſelf into *thy hands*, and holy pleaſure; *thy bleſſed will be done*, whether it be by life, or by death. Only I beſeech thee of thy mercy forgive me all my ſins, and prepare my poor ſoul, that by a *true faith*, and *unfeigned repentance*, ſhe may be ready againſt the time that thou ſhalt call for her out of my ſick and ſinful
t Pſal. 65. 2. 1 Kings 8. 28. body. O heavenly Father, who art the [t] *hearer of Prayer, hear thou in heaven this my Prayer*; and in this extremity grant me theſe requeſts; not for any *worthineſs* that is in me, but for the *merits* of thy beloved Son *Jeſus*, my only Saviour and Mediator; for whoſe ſake
u John 16. 2. thou haſt promiſed to hear us, and to grant [u] *whatſoever we ſhall ask of thee in his Name*. In his Name therefore, and in his own words I conclude this my imperfect Prayer, ſaying, *Our Father, &c.*

Having thus reconciled thy ſelf unto God in Chriſt.
w Iſa. 38. 1. 1. Let thy next care be to [w] *ſet thy houſe in order*, as *Iſaiah* adviſed King *Ezekias*, making thy laſt *Will* and

Teſtament

Teſtament (if it be not already made:) If it be made, then *peruſe* it, *confirm* it, and for avoiding all doubts and contention, *publiſh* it before witneſſes, that (if God call for thee out of this life) it may ſtand in force and unalterable, as thy *laſt Will* and *Teſtament*; and ſo deliver it *locked*, or *ſealed* up in ſome *Box*, to the keeping of a faithful *friend*, in the *preſence* of honeſt *witneſſes*.

2. But in making thy *Teſtament*, take a *Religious Divines* advice, how to beſtow thy *benevolence*; and ſome honeſt *Lawyers* counſel to continue it according to *Law*.

Diſpatch this before thy ſickneſs doth *increaſe*, and thy memory *decay*; leſt otherwiſe thy *Teſtament* prove a *dotement*, and ſo be another mans *fancy*, rather than thy *Will*.

3. To prevent many inconveniences, let me recommend to thy diſcretion two things.

1. If God hath bleſſed thee with any competent ſtate of Wealth, make thy *Will* in thy *health time*. It will neither put thee *further* from thy goods, nor haſten thee *ſooner* to thy death; but it will be a greater eaſe to thy *mind*, in freeing thee from a great *trouble* when thou ſhalt have moſt need of *quiet*. For when thy houſe is ſet in order, thou ſhalt be better enabled to ſet thy *ſoul* in order, and to diſpoſe of thy journy towards God.

2. If thou haſt children, give to *every one* of them a portion, according to thy *ability*, and in thy lifetime; that thy life may ſeem an *eaſe*, and not a *yoke* unto them; yet ſo give, as that thy Children may be ſtill beholding unto *thee*, and not *thou unto them*. But if thou keep all in thy hands whilſt thou liveſt, they may thank *death*, and not *thee*, for the portion that thou leaveſt them. If thou haſt no Children, and the *Lord* have bleſt thee with a great portion of the goods of this world; and if thou meaneſt to beſtow them upon

on any *charitable* or *pious* uſes, put not over that good work to the truſt of others; ſeeing thou ſeeſt how *moſt* of other mens *Executors* prove almoſt *Executioners*. And if Friends be ſo unfaithful in a mans *life*, how much greater cauſe haſt thou to diſtruſt their *fidelity* after thy *death*? Lamentable experience ſheweth how many *dead mens Wills* have of *late*, either been quite *concealed*, and utterly *overthrown*, or by cavils and quirks of Law *fruſtrated*, or altered: whereas by the [x] *Law of God*, the will of the dead ſhould not be *violated*, but all his godly intentions *conſcionably* performed and fulfilled, as in the ſight of God, who in the [y] *day* of the *Reſurrection* will be a *juſt Judge* both of the *quick* and *dead*. And if any thing ſhould hap in his Will to be *ambiguous* or *doubtful*, it ſhould be [z] conſtrued, as it might came neareſt to the honour of God, and the *honeſt intention* of the *Teſtator*. But let the *vengeance* due to ſuch unchriſtian deeds, light on the *Actors* that do them; not on the *Kingdom* wherein they are ſuffered to be done. And let other *rich men* be warned by ſuch *wretched examples*, not to [a] *marry* their minds to their *mony*, as that they will do no *good* with their *goods* till death *divorceth* them. Conſidering therefore the ſhortneſs of thine own life, and the uncertainty of others *juſt dealing* after thy death, in theſe *unjuſt days*, let me adviſe thee (whom God hath bleſſed with *ability*, and an *intent* to do good) to become in thy *life time* thine *own Adminiſtrator*; make thy *own hands* thine *Executors*, and thine *own eyes* thy *Overſeers*; cauſe thy *lanthorn* to give her light *before thee*, and not *behind thee*; give *God the glory*, and thou ſhalt receive of him in [b] *due time* the *reward*, which of his grace and mercy he hath promiſed to thy *good works*.

x Gal. 3. 15. Heb. 9. 17.
2 Cor. 5. 10. Eccl. 12. 14. Rom. 2. 15.
y 1 Cor. 4, 5. Acts 31. 32.
z *Voluntas teſtatoris magis in ſpicienda eſt quam verba l. cum viris ſect. ſani, C. de fide cum ff. ad leg. Fall. ff. a l. Trebel. ubi te roge a Matrimonium inter Aurum & Arcam, divortium inter Deum & Animam. Auguſt. Felix quem faciunt aliena pericula cautum.*

4. Having thus ſet thy *houſe* and *ſoul* in order (if

a Gal. 6. 9. Mat. 10. 42. Mar. 9. 41. Mat. 25. 51. Luke 24. 14. and 18. 22. 1 Cor. 15. 58. Apoc. 14. 13.

the

the [c] determined number of thy days be not expired) God will either have mercy upon thee, and say, [d] *Spare him (O killing malady) that he go not down into the pit; for I have received a reconciliation.* Or else, his *Fatherly providence* will direct thee to such a [e] *Physician*, and to such *means*, as that by his *blessing* upon their *endeavours* thou shalt *recover*, and be restored to thy former health again. But in any wise, take heed that thou, nor none for thee, send unto *sorcerers*, *wizards*, *charmers*, or *inchanters* for help; for this were to [f] leave the *God of Israel*, and to go to *Baalzebub* the *God of Ekron* for help, as did wicked *Ahaziah*, and to break thy vow which thou hast made with the blessed *Trinity* in thy *Baptism*; and be sure that God will never give a blessing by those means which he hath [g] accursed: but if he permit *Satan* to *cure thy body*, fear lest it tend to the *damnation* of thy *soul*. Thou art tryed; beware.

[c] Job 14. 5.
[d] Job 33. 24.
[e] 2 Kings 20. 7. 2 Kings 5. 7, 8, 10. John 9. 7.
[f] 2 Kings 1. 2, 3.
[g] Lev. 20. 6. Deut. 18. 10, &c. 1 Thess. 2. 10.

5. When thou hast sent for the Physician, take heed that thou put not thy trust rather in the Physician than in the Lord, as *Asa* did, of whom it is said, that [h] *he sought not to the Lord in his disease, but to the Physician*; which is a kind of Idolatry, that will increase the Lords anger, and make the Physick received uneffectual. Use therefore the Physician as Gods Instrument, and Physick as Gods means. And seeing it is not lawful without Prayer to use ordinary food, 1 *Tim.* 4. 4. much less extraordinary Physick (whose good effect [i] depends upon the *blessing* of God:) before thou takest thy Physick, *pray* therefore heartily unto God to bless it unto thy use, in these, or the like words.

Lev. 13. 9.
[h] 2 Chro. 16. 12.
[i] Isa. 1. 5, 8. Jer. 8. 22.

A Prayer before taking of Physick.

O Merciful Father, who art the *Lord* of *health*, and of *sickness*, of *life*, and of *death*; who [k] *killest*, and *makest alive*; who *bringest down to the grave, and raisest*

[k] 1 Sam. 2. 6.

up again; I come unto thee, as to the only *Physician*, who canst cure my Soul from *sin*, and my Body from *sickness*; I desire neither life nor death, but refer my self to thy most holy will. For, *though* [l] *we must needs die, and being dead, our lives are as water spilt on the ground, which cannot be gathered up again*; yet hath thy gracious providence (whilst life remaineth) *appointed means* which thou will have thy children to use; and (by the lawful use thereof) to expect thy *blessing* upon thine own *means*, to the curing of the sickness, and *restitution* of their health. And now, O Lord, in this my necessity, I have, according to thine ordinance, sent for thy servant (the Physician) who hath prepared for me this Physick, which I receive as *means* sent from thy fatherly *hand*: I beseech thee therefore, that as by thy blessing on a [m] *lump of dry figs*, thou didst heal *Ezechia's sore*, that he recovered; and by *seven times washing* in the River of *Jordan*, didst cleanse *Naaman* the *Syrian*, of his Leprosie, and didst restore the man that was *blind* from his birth, by *anointing his eyes with clay and spittle*, and sending him to wash in the *Pool of Siloam*; and by touching the hand of [o] *Peters Wives Mother*, didst cure her of her Fever; and didst restore the [p] Woman that *touched the hem of thy garment, from her bloody issue*: So it would please thee of thine infinite goodness and mercy, to *sanctifie* this *Physick* to my use, and to give such a blessing unto it, that it may (if it be thy will and pleasure) *remove* this my *sickness* and pain; and restore me to *health* and *strength* again. But if the [q] *number* of those days which thou hast appointed for me to live in this vale of misery, be at an end, and that thou hast sent this sickness as thy Messenger, to call me out of this mortal life, then Lord *let thy blessed will be done*; for I submit my will to thy most holy pleasure. Only I beseech thee increase my *Faith* and *Patience*, and let thy grace and mercy be never wanting unto me, but in the midst of all extremities

l 1 Sam. 14. 14.

m Isa. 38. 21.

n John 9. 6, 7.

o Mat. 8. 15.

p Mat. 8. 20, &c.

q Job 14.

ties, assist me with thy holy Spirit, that I may willingly and chearfully resign up my *Soul* (the price of thine *own Blood*) into thy most *gracious hands* and *custody*. Grant this, O Father, for *Jesus Christ* his sake, to whom, with thee, and the Holy Ghost, be all honour and glory both now and evermore, *Amen*.

Meditations for the sick.

WHilst thy sickness remaineth, use often (for thy comfort) these few *Meditations*, taken from the ends wherefore God sendeth afflictions to his children: Those are *ten*.

1, That by afflictions God may not only [r] *correct* our sins *past*, but also work in us a deeper *loathing* of our natural *corruption*, and so prevent us from falling into many other sins, which otherwise we would commit; like a good *Father*, who suffers his tender *Babe* to scorch his finger in a *candle*, that he may the rather learn to beware of falling into a greater fire. So that the *child of God* may say with *David*, [s] *It is good for me that I have been afflicted, that I may learn thy statutes*; for, [t] *Before I was afflicted I went astray, but now I keep thy word*. And indeed (saith St. *Paul*) [u] *We are chastened of the Lord, because we should not be condemned with the World*. With *one* cross God maketh *two* cures; the *chastisement* of sins past, the *prevention* of sins to come. For though the eternal *punishment* of sin (as it proceedeth from Justice) is fully pardoned in the *Sacrifice of Christ*; yet we are not (without serious judging of our selves) exempted from the temporal *chastisement* of sin; for this proceedeth *only* from the love of God, for our good. And this is the reason, that when *Nathan* told *David* from the Lord, [w] *that his sins were forgiven*, yet that the [x] *Sword* (of *Chastisement*) *should not depart from his house, and that his child should surely dye*. For God, like a skilful Physician, seeing the soul to be *poysoned* with the setling of sin, and knowing that the reign-

r *Deus suos percutit ut emendet. Hier. Com. in Esa. l. 6. Deus calamitates infligit, non extinguere sed castigare nos cupiens*, Basil. *serm. 3. in divites.*
s Psal. 119. 71.
t Psal. 119. 67.
u 1 Cor. 11. 33.
w 2 Sam. 12. 10.
x Ver. 13

reigning of the fleſh will prove the *ruine* of the Spirit› miniſtreth the bitter pill of *affliction*, whereby the relicks of ſin are purged; and the ſoul more ſoundly cured; the Fleſh *is* ſubdued, and the Spirit is ſanctified: Oh the *odiouſneſs* of ſin, which cauſeth God to chaſten ſo *ſeverely* his children, whom otherwiſe he loveth ſo *dearly*!

2. God ſendeth affliction to ſeal unto us our *Adoption*, [y] *for every child whom God loveth he correcteth: And he is a baſtard that is not corrected.* Yea, it is a ſure note, that where God ſeeth ſin, and *ſmites* not, there he *deteſts*, and *loves not*. Therefore it is ſaid, that he [z] ſuffered the wicked ſons of *Ely* to *continue in their ſins without correction, becauſe the Lord would ſlay them.* On the [a] other ſide, there is no *ſurer* taken of Gods *fatherly love* and *care*, than to be corrected with ſome *croſs*, as oft as we commit any ſinful *crime*. Affliction therefore is a ſeal of *Adoption*, no ſign of *Reprobation*: For the pureſt *Corn* is cleaneſt fanned, the fineſt *Gold* is oftеſt tried, the ſweeteſt *Grape* is hardeſt preſſed, and the trueſt *Chriſtian* heavieſt croſſed.

y Heb. 12. 6, 7, 8.

z *Ad malа ſervantur non moritura mali*, 1 Sam. 2. 25.

a *Namque favor nimius non eſt favor, ira ſed ingens: At favor in magno ſæpe dolore latet.* Baſil. Amino. ſacr.

3. God ſendeth affliction to *wean* our hearts from *too much* loving this world and worldly vanities; and to cauſe us the more earneſtly to deſire and long for [b] *eternal life*. For as the Children of *Iſrael* (had they not been ill intreated in *Egypt*) would never have been ſo willing to go towards *Canaan*, ſo (were it not for the croſſes and afflictions of this life) Gods Children would not ſo heartily long, and willingly deſire for the Kingdom of Heaven. For, we ſee many *Epicures*, that would be content to forego Heaven, on condition that they might ſtill enjoy their earthly pleaſures; and (having never taſted the joys of a better) how loth are they to depart this life? whereas the [c] Apoſtle (that ſaw Heavens glory) tells us, that there is

b *Crebris tribulationibus Eccleſiam ſuam Dominus exercet, ne ſi cuncta temporalia forte proſpere currant; in oblatu præſentis exilii delectata, minus cœleſtem patriam ſuſpiret*, Beda *in Cant. Mundanus affectus preſentia amat, temporalia cumulat, ſpiritualia negligit, &c. cum totus ſe ſpargit in inis, nil poteſt amare de ſummis*, Juſtin. Patriarch. *de diſc. monaſt. cap.* 4.

c 2 Cor. 12.

no

no more compariſon 'twixt the *joys* of *eternal life*, and the *pleaſures of this world*, than there is betwixt the *filthieſt dung* and the *pleaſanteſt meat*; or betwixt the ſtinkingeſt [c] *dunghil*, and the faireſt *bed-chamber*. As therefore a loving nurſe puts *wormwood* or *muſtard* on the breaſt, to make the child the rather to forſake the dug; ſo God mixeth ſometimes [f] affliction with the pleaſure and proſperity of this life, leſt (like the Children of this generation) they ſhould forget God, and fall into too much love of this preſent evil world; and ſo by *riches* grow proud, by *fame* inſolent, by *liberty* wanton, and [g] *ſpurn with their heel againſt the Lord, when they wax fat*. For if Gods children love the world ſo well, when (like a curſt ſtep-mother) ſhe miſuſeth and ſtrikes us, how ſhould we love this harlot if ſhe ſmiled upon us, and ſtroked us, as ſhe doth her own *worldly Brats?* Thus doth God (like a wiſe and loving Father) embitter with croſſes the pleaſures of this life to his children, that (finding in this earthly ſtate no true and permanent joys) they might ſigh and long for *eternal life*, where *fame* and everlaſting *joys* are only to be found.

c Phil. 3. 8.

f *Ne ſanctii viri aliqua elatione in hac vita ſuperbiant quibuſdam tentationibus reprimuntur.* Ench. in lib. Reg.

g Deut. 32. 15.

4. By affliction and ſickneſs God exerciſeth his *Children*, and the graces which he beſtoweth upon them. He refineth and trieth their [h] *faith*, as the Goldſmith doth his Gold in the [i] *Furnace*, to make it ſhine more gliſtering and bright; he ſtirreth us up to pray more diligently and zealouſly, and proveth what *patience* we have learned all this while in his [k] *School*. The like experience he maketh of our *Hope*, *Love*, and all the reſt of our *Chriſtian virtues*; which, without this tryal, would *ruſt*, like *Iron* unexerciſed; or *corrupt*, like ſtanding *waters*, that either have no current, or elſe are not [l] *powred from veſſel to veſſel, whoſe taſt remaineth, and whoſe ſcent is not changed*. And rather

h 1 Pet. 1. 7.

i *Ut igne purgati & ab admixtione vitiorum carnalium defecati, ſplendeant, examinatæ innocentiæ claritate.* Hil. in Pſal. 66.

k *Schola crucis, ſchola lucis. Gubernator in tempeſtate dignoſcitur, in acie miles probatur; delicata jactatio eſt cum periculum non eſt: conſtictatio in adverſis, probatio eſt veritatis.* Cyp. ſer. 4. de Immo. l Jer. 48. 12.

than

than a man ſhould *keep ſtill* the *ſcent* of his corrupt nature to damnation, who would not wiſh to be *changed* from ſtate to ſtate, by croſſes, and ſickneſs, to *ſalvation?* For as the *Camomile*, which is *trodden*, groweth beſt, and ſmelleth moſt fragrant; and as the *Fiſh* is *ſweeteſt*, that lives in the *ſalteſt* waters, ſo thoſe *ſouls* are more precious unto *Chriſt*, who are moſt exerciſed and afflicted with his *Croſs*.

5. God ſendeth afflictions to demonſtrate unto the world, the *trueneſs* of his childrens love and ſervice. Every *hypocrite* will ſerve God whilſt he *proſpereth* and *bleſſeth* him, as the Devil falſly accuſed [m] *Job* to have done; but who (ſave his loving child) will love and ſerve him in *adverſity*, when God ſeemeth to be *angry* and *diſpleaſed* with him? yea, and cleave unto him moſt inſeparably, when he ſeemeth (with the *greateſt frown* and *diſgrace*) to reject a man, and to caſt him out of his favour? yea, when he ſeemeth to *wound* and *kill* as an enemy, yet then to ſay with *Job*, [n] *Though thou Lord kill me, yet will I put my truſt in thee.* The loving, and ſerving of God; and truſting in his mercy in the time of our *correction* and *miſery*, is the *trueſt note* of an unfeigned *Child and ſervant of the Lord.*

m Job 1. 9, 10.

n Job 13. 15.

6. Sanctified affliction is a ſingular help to *further* our *true converſion*, and to drive us home by *repentance* to our heavenly Father. *In their affliction* (ſaith the Lord) *they will ſeek me diligently.* *Egypts* burdens made *Iſrael* cry unto God: *David*'s troubles made him pray: *Hezekia*'s ſickneſs made him to weep: and miſery drove the *Prodigal Child* to return and ſue for his Fathers grace and mercy: Yea, we read of many in the Goſpel, that (by *ſickneſſes* and *afflictions*) were driven to come unto Chriſt, who (if they had had *health* and *proſperity*, as others) would have (like others) neglected, or contemned their Saviour, and never have ſought unto him for his ſaving health, and grace:

For

For, as the Ark of *Noah*, the higher it was toſſed with the Flood, the nearer it mounted toward Heaven; ſo the *ſanctified ſoul*, the more it is exerciſed with *affliction*, the nearer it is lifted towards God. Oh bleſſed is that *croſs* that draweth a ſinner to ° come (upon the knees of his heart) unto *Chriſt*, to confeſs his own miſery, and to implore his endleſs mercy! O *bleſſed*, aye *bleſſed* be that *Chriſt*, that never refuſeth the ſinner that cometh unto him, though weather-driven by *affliction* and *miſery*.

° *Deus non delectatur pœnis noſtris, ſed confeſſionem quærit erroris.* Alb. in Pſal. 41. Pœnitent.

7. Affliction worketh in us *pity* and *compaſſion* towards our *fellow Brethren*, that be in diſtreſs and miſery; whereby we learn to have a *fellow-feeling* of their calamities, and to *condole* their eſtate, ᵖ *as if we ſuffered with them*. And for this cauſe *Chriſt* himſelf would ſuffer, and *be* ᵠ *tempted in all things like unto us* (ſin only excepted) *that he might be a merciful High Prieſt, touched with the feeling of our infirmities*: For none can ſo heartily bemoan the miſery of another, as he who firſt ſuffered *himſelf* the ſame affliction. Hereupon a ſinner in miſery may boldly ſay unto *Chriſt*:

ᵖ Heb. 13. 3.

ᵠ Heb. 4. 15. and 2. 18. and 5. 8, 9.

Non ignare mali miſeris ſuccurrito Chriſte.
Our frailty ſith (O Chriſt) thou didſt perceive,
Condole our ſtate, who ſtill in frailty cleave.

8. God uſeth our ſickneſſes and afflictions, as means and examples both to ʳ *manifeſt* unto others the *faith* and *virtues* which he hath beſtowed upon us; as alſo to *ſtrengthen* thoſe who have not received ſo great a meaſure of *Faith* as we. For there can be no greater encouragement to a weak Chriſtian than to behold a *true* Profeſſor (in the *extreameſt* ſickneſs of his *body*) ſupported with greater patience and conſolation in his *ſoul*. And the comfortable and bleſſed departure of ſuch a man will arm him againſt the fear of death, and aſſure him, that *the hope of the godly is a far more precious thing than that fleſh and blood can underſtand, or mortal eyes behold, in the vale of miſery*. And were it not

ʳ *Sinit Deus juſtum incidere in calamitates, ut virtutem quæ in illo latebat, aliis palam manifeſtamque faciat*, Dam. l. 1. de Orth. c. 29.

that

that we did ſee many of thoſe whom we know to be the undoubted children of God, to have endured ſuch afflictions and calamities, before us, the greatneſs of the miſeries, and croſſes which oft-times we endure, would make us doubt whether we be the children of God or no. And to this purpoſe, St. *James* ſaith, *God made Job and the Prophets an example of ſuffering adverſity, and of long patience.*

9. By [f] afflictions God makes us conformable to the *Image* of *Chriſt* his Son, who being the [t] *Captain of our ſalvation*, was made *perfect through ſufferings.* And therefore he firſt bare the *Croſs* in *ſhame*, before he was *crowned with glory*; and did firſt taſte [u] *gall* before he did eat the [w] *honey-comb*, and was firſt *derided King of the Jews*, by the Souldiers in the *High Prieſts Hall*, before he was *ſaluted* [x] *King of Glory*, by the *Angels* in his *Fathers Court.* And the more lively our *heavenly Father* ſhall perceive the *image* of his *natural Son* to appear in us, the better he will love us; and when we have, for a time born his *likeneſs* in his *ſufferings*, and [y] fought and overcome, we ſhall be crowned by *Chriſt*, and with *Chriſt* [z] ſit on his Throne, and of *Chriſt* receive the [a] *precious white ſtone*, and *morning-ſtar*, that ſhall make us ſhine like *Chriſt* for ever in his *glory.*

10. Laſtly, that the godly may be [b] humbled in reſpect of their own ſtate and miſery, and God glorified by delivering them out of their troubles and afflictions, when they call upon him for his help and ſuccour. For though that there be no man ſo *pure*, but if the Lord will [c] *ſtraitly mark iniquities*, he ſhall find in him juſt cauſe to puniſh him for his ſin; yet the Lord in mercy doth [d] not *always* in the affliction of his children reſpect *their ſins*, but ſometimes layeth afflictions and croſſes upon them for his *glories* ſake. Thus our Saviour Chriſt told his Diſciples, that [e] *the man was*

[f] Rom. 8. 18. 1 Pet. 4. 14.
[t] Heb. 2. 7.
[u] Mat. 27. 34.
[w] Luke 24. 42.
Favos poſt fella guſtavit. Tert. lib. de Coron. Milit. c. 4.
[x] Pſal. 24. 7.
[y] 2 Tim. 4. 7, 8.
[z] Apoc. 3. 21.
[a] Apoc. 2. 17, 18. Phil. 3. 11.
[b] *Ideo tentantur Sancti, ut ipſi ſe agnoſcant.* Primaſ. *Eſſe ſe magnarum virium homo crederet, ſi nullum unquam earundem virium defectum ſentiret* Gr. l. 2. Moral. Job. c. 30.
[c] Pſal. 130. 3.
[d] *In his quæ patimur nullum contra Deum murmur cordi noſtro ſubrepat; quia ad quos hoc Creator noſter operatur ignotum eſt.* Greg. Epiſt. 33.
[e] John 9. 3.

not

not born blind for his own or his Parents ſin; but *that the work of God ſhould be ſhewed on him.* So he told them likewiſe, that [f] *Lazarus ſickneſs was not unto the death*, but *for the glory of God.* Oh the unſpeakable goodneſs of *God*, which turneth thoſe afflictions, which are the *ſhame* and *puniſhment* due to our ſins, to be the ſubject of his *honour* and *glory!*

f John 11. 4.

Theſe are the bleſſed and profitable *ends*, wherefore God ſendeth ſickneſs and affliction upon his children; whereby it may plainly appear, that *afflictions* are not *ſigns* either of *Gods hatred*, or of *our reprobation*, but rather *tokens*, and *pledges* of his *fatherly love* unto his children whom he loveth, and therefore chaſteneth them in this life, where, upon repentance, there remains hope of pardon, rather than to refer the puniſhment to that *life*, where there is no hope of *pardon*, nor end of *puniſhment*. For this cauſe the Chriſtians in the [g] *Primitive Church*, were wont to give God great thanks for afflicting them in *this life*. So the Apoſtles *rejoyced, that they were counted worthy to ſuffer for Chriſts name*, Acts 5. 41. And the *Chriſtian Hebrews ſuffered with joy the ſpoiling of their goods, knowing that they had in heaven a better, and an enduring ſubſtance*, Heb. 10. 34. And in reſpect of thoſe *holy ends*, the Apoſtle ſaith, *Heb.* 12. 11. *That though no affliction for the preſent ſeemeth joyous, but grievous*, yet *afterwards it bringeth the quiet fruit of righteouſneſs to them who are exerciſed thereby.* Pray therefore heartily, that as God hath ſent unto thee this ſickneſs, ſo it would pleaſe him to come *himſelf* unto thee with thy ſickneſs, by teaching thee to make thoſe *ſanctified* uſes of it, for which he hath inflicted the ſame upon thee.

g *Cum vexamur ac premimur, tum maximas gratias agimus indulgentiſſimo Patri, quòd corruptelam noſtram non patitur longiùs procedere, ſed plagis ac verberibus emendat.* Lact. lib. 5. c. 23.

Meditations for one that is recovered from ſickneſs.

IF God hath of his mercy *heard* thy *Prayers*, and reſtored thee to thy *health* again; conſider with thy ſelf:

1. That

1. That thou hast now received from God, as it were, *another* life: Spend it therefore to the honour of God, in *newness of life.* Let thy sin dye with thy sickness, but live thou by grace to *holiness.*

2. Be not the more *secure*, that thou art restored to *health*, neither *insult* in thy self, that thou hast escaped *death*, but think rather, that God (seeing how *unprepared* thou wast) hath of his mercy heard thy prayer, spared thee, and given thee some little longer time of *respite*; that thou mayst both amend thy life, and put thy self in a better readiness against the time that he shall call for thee without *further delay*, out of this world; For though thou hast escaped this, it may be thou shalt not escape the next sickness.

3. Consider how fearful a reckoning thou hadst made before the *Judgment seat of Christ*, by this time, if thou hadst died of this sickness: spend therefore the time that remains, so, as that thou mayst be able to make a more *chearful account* of thy life, when it must be expired *indeed.*

4. Put not far off the *day* of *death*; thou knowest not for all this how near it is at hand; and (being so fairly *warned*) be *wiser*: For if thou be taken unprovided the next time, thy *excuse* will be *less*, and thy *judgment greater.*

5. Remember that thou hast vowed *amendment*, and *newness* of *life.* Thou hast [h] *vowed a vow unto God, defer not to pay it; for he delighteth not in fools; pay therefore that thou hast vowed.* The unclean Spirit is cast out; O let him not re-enter with [i] *seven worse than himself.* Thou hast *sighed* out the groans of contrition, thou hast *wept* the tears of repentance, thou art *washed* in the Pool of *Bethesda*, streaming with five bloody *wounds*, not of a *troubling Angel*, but *of the* [k] *Angel of Gods presence troubled* with the wrath due to thy sins; who descended into Hell, to restore thee to saving health, and Heaven. *Return not now, with the dog, to thine*

[h] Eccles. 5. 4.
[i] Mat. 12. 43, &c.
[k] John 4. 24. Isa. 63. 9. Luke 4. 33.

thine own vomit, nor like the *washed Sow, to wallow again in the mire* of thy former sins and uncleanness; lest *being* [l] *intangled and overcome again with the filthiness of sin* (which now thou hast escaped) thy *latter end prove worse than thy first beginning*. *Twice* therefore doth our Saviour Christ give the same *cautionary* warning to *healed sinners*. First, to the man cured of his thirty eight years disease, [m] *Behold thou art made whole; sin no more, lest a worse thing fall upon thee*: Secondly, to the woman taken in Adultery, [n] *Neither do I condemn thee: go thy way and sin no more*. Teaching us, how dangerous a thing it is to *relapse*, and fall again into the former [o] *excess* of sin. Take heed therefore unto thy ways, and pray for grace, that [p] *thou mayst apply thy heart unto wisdom*, during that *small number* of days which yet remain behind. And for thy present mercy and health received, imitate the *thankful Leper*, and return unto God, this, or the like thanksgiving.

[l] 2 Pet. 2. 20, 22.
[m] John 5. 14.
[n] John 8. 11.
[o] 1 Pet. 4. 4.
[p] Psal. 90. 12.

A Thanksgiving to be said of one that is recovered from sickness.

O Gracious and merciful Father, who art the Lord of health and sickness, of life and of death; *who killest, and makest alive; who bringest down to the grave, and raisest up again*, 1 Sam. 2, 6. who art the only preserver of all those that trust in thee; I thy poor and unworthy servant having now (by experience of my painful sickness) felt the *grievousness* of misery due unto *sin*, and the *greatness* of thy mercy in forgiving *sinners*, and perceiving with what a fatherly compassion thou hast heard my prayers, and restored me to my health, and strength again; do here (upon the bended knees of my heart) return (with the thankful *Leper*) to acknowledge thee alone to be the God of my health and salvation; and to give thee the praise and glory for my strength and deliverance out of that grie-

vous diſeaſe and malady; and for this turning my mourning into mirth, my ſickneſs into health, and my death into life. My ſins deſerved puniſhment, and thou haſt corrected me, but *haſt not given me over unto death*, Iſa. 38. 9, &c. *I looked (from the day to the night) when thou wouldeſt make an end of me; I did chatter like a Crane or a Swallow: I mourned (as a Dove) when the bitterneſs of ſickneſs oppreſſed me: I lifted up mine eyes unto thee, O Lord, and thou didſt comfort me: for thou didſt caſt all my ſins behind thy back, and didſt deliver my ſoul from the pit of corruption; and when I found no help in my ſelf, nor in any other creature (ſaying I am deprived of the reſidue of my years, I ſhall ſee man no more among the Inhabitants of the world) thou didſt then reſtore me to health again, and gaveſt life unto me: I found thee O Lord, ready to ſave me.*

And now Lord, I confeſs, that I can never yield unto thee ſuch a *meaſure* of thanks, as thou haſt (for this benefit) deſerved at my hands. And ſeeing that I can never be able to repay thy goodneſs with *acceptable works*: Oh, that I could with *Mary Magdalen* teſtifie the love and thankfulneſs of my heart, with *abounding tears*! Oh, what ſhall I be able to render unto thee, O Lord, *for all thoſe benefits which thou beſtoweſt upon my ſoul?* Surely, as in my *ſickneſs*, when I had nothing elſe to give unto thee; I offered *Chriſt* and his *merits* unto thee as a *ranſom* for my *ſins*; ſo being now reſtored by thy *grace* unto my health and ſtrength, and having no better thing to give, behold, O Lord, I do here (*Rom.* 12. 1.) offer up my ſelf unto thee, beſeeching thee to aſſiſt me with thy *holy Spirit*, that the remainder of my life may be wholly ſpent in ſetting forth thy praiſe and glory.

O Lord, forgive me my former follies and unthankfulneſs, that I was no more careful to love thee, according to *thy goodneſs*, nor to ſerve thee according to thy *will*, nor to obey thee according to thy *Commandments*,

ments, nor to thank thee according to thy *benefits*. And seeing thou knowest, that *of my self I am not sufficient, so much as to think a good thought*, much less to do that which is good and acceptable in thy sight; assist me with *thy grace and holy Spirit*, that I may (in my *prosperity*) as devoutly spend my health in thy *service*, as I was earnest in my *sickness* to beg it at thy hands. And suffer me never to forget either this thy mercy, in restoring me to my health, or those *vows* and promises which I have made unto thee in my *sickness*. With my new health, renew in me, O Lord, a right Spirit; which may free me from the slavery of *sin*, and establish my heart in the service of *grace*. Work in me a greater detestation of all sins (which were the causes of thy anger, and my sickness) and increase my *Faith* in Jesus Christ, who is the author of my *health*, and *salvation*: *Let thy good Spirit lead me into the way that I should walk; and teach me to deny all ungodliness, and worldly lusts, and to live soberly, religiously, and godly in this world*, Tit. 2. 12. that others by my example may think better of thy truth. And sith this time (which I have yet to live) is but a little respite, and small remnant of days, which cannot long continue; *Teach me, my God, so to number my days, that I may apply my heart to that spiritual wisdom, which directeth to salvation*, Psal. 90. 12. And to this end, make me more zealous than I have been in *Religion*, more devout in *Prayer*, more fervent in *Spirit*, more careful to hear and profit by the preaching of thy *Gospel*, more helpful to my poor brethren, more watchful over my ways, more faithful in my calling, and every way more abundant in all good works. Let me (in the joyful time of prosperity) fear the evil day of affliction; in the time of health, think of sickness; in the time of sickness, make my self ready for death; and when death approacheth, prepare my self for judgment. Let my *whole life* be an *expressing thankfulness* unto thee for thy grace

and mercy. And therefore, O Lord, I do here from the very bottom of my heart, together with the *thousand thousand of Angels, the four Beasts, and twenty four Elders, and all the creatures in heaven, and on the earth, acknowledge to be due unto thee O Father which sittest upon the throne, and to the Lamb, the Son,* (Apoc. 5. 12, &c.) who sitteth at thy right hand, and to the *holy Spirit*, which proceedeth from both; the *holy Trinity* of persons in *unity* of substance, *all praise, honour, glory*, and *power* from this time forth, and for evermore, *Amen.*

Meditations for one that is like to die.

IF thy sickness be like to encrease unto death, then meditate on three things: First, how *graciously* God dealeth with thee. Secondly, from what *evils* death will free thee. Thirdly, what *good* death will bring unto thee.

First, concerning *Gods* favourable dealing with thee.

1. Meditate, that God useth this *chastisement* of thy *body*, but as a *Medicine* to cure thy *soul*, by drawing thee (who art sick in sin) to come by repentance unto * *Christ* (thy *Physician*) to have thy soul healed.

* Mat. 9. 12.

2. That the sorest sickness, or painfullest disease which thou canst endure, is *nothing*, if it be compared to those y *dolours*, and pains which *Jesus Christ* thy Saviour suffered for thee, when in a *bloody sweat* he endured the *wrath* of God, the *pain* of Hell, and a cursed death, which was due to thy sins justly; therefore may he use those words of *Jeremy*, z *Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.* Hath the *Son of God* endured so much for *thy redemption*, and wilt not thou a *sinful man* endure a little sickness for his pleasure, especially when it is for thy good?

y Luke 22. 14. Psl. 88. 7. Isa. 53. 4. Psl. 18. 5. Heb. 5. 7. Gal. 3. 13. z Lam. 1. 12. *Dum legimus vel audimus quot & quanta ille sine culpa sustinuit, intelligimus nos peccatores omnia debere libenter sustinere.* Theod. ad 5. cap. in Rom.

3. That when thy sickness and disease is at the extream-

treameſt, yet it is leſs, and eaſier than thy ſins have deſerved. Let thine own conſcience judge whether thou haſt not *deſerved worſe* than all that thou doſt ſuffer.

Murmur not therefore, but conſidering thy *manifold* and *grievous ſins*, thank God that thou art not plagued with far more grievous puniſhments. Think how *willingly* the damned in Hell would endure the *extreameſt* pains a thouſand years, on condition that they had but the hope to be ſaved, and (after ſo many years) to be eaſed of their eternal torments. And ſeeing that it is his [a] *mercy* that thou art not rather conſumed than corrected, how canſt thou but bear patiently his *Temporal* correction, ſeeing the end is to [b] ſave thee from *Eternal* condemnation? [a] Lam. 3. 22. [b] 1 Cor. 11. 32.

4. That nothing cometh to paſs in this caſe unto thee, but ſuch as ordinarily befel to others thy brethren, who being the *beloved*, and [c] *undoubted ſervants* of God (when they lived on earth) are now moſt *bleſſed* and *glorious* Saints with Chriſt in Heaven; as *Job*, *David*, *Lazarus*, *&c.* They groaned for a time, as thou doſt, under the *like burthen*; but they are now delivered foom *all* their miſeries, troubles, and calamities. And ſo likewiſe *e're long* (if thou wilt patiently tarry the Lords leiſure) thou ſhalt alſo be delivered from thy ſickneſs and pains, either by *reſtitution* to thy former health, with *Job*; or (which is far better) by being *received* to heavenly *reſt*, with *Lazarus*. [c] Heb. 11. 25, &c. 1 Pet. 5. 9.

5. Laſtly, that God hath not given thee over into the *hand* of thine *enemy*, to be puniſhed and diſgraced, but (being thy loving *Father*) he corrected thee with his own merciful hand. When *David* had his *wiſh*, to chuſe his own *chaſtiſement*, he choſe rather to be corrected by the hand of God, than by any other means; [d] *Let us fall into the hands of the Lord, for his mercies are great; and let me not fall into the hands of men.* Who will not take any affliction in good part, [d] 2 Sam. 24. 14.

when it cometh from the hand of God, from whom (though [e] *no affliction seemeth joyous for the present*) we know nothing cometh but what is good? The consideration hereof made [f] *David* to endure *Shimei*'s cursed railing with greater patience, and to correct himself another time for his impatiency, [g] *I should not have opened my mouth, because thou didst it*: and *Job* to reprove the unadvised speech of his Wife, [h] *Thou speakest like a foolish woman: What? shall we receive good at the hand of God, and not receive evil?* And though the [i] *cup of Gods wrath*, due to our sins, was such a horror to our Saviours humane nature, that he earnestly *prayed*, that [k] *it might pass from him*; yet (when he considered, that it was reached unto him by the *hand* and *will* of his Father) he willingly submitted himself to drink it to the very *dregs* thereof. Nothing will more arm thee with patience in thy sickness than to see that it cometh from the hand of thy heavenly Father, who would never send it, but that he sees it to be unto thee both *needful* and *profitable*.

[e] Heb. 12. 11.

[f] 2 Sam. 16. 9, 10.

[g] Psal. 39. 9.

[h] Job 2. 10.

[i] Mat. 26. 39.

[k] Verse 42.

The second sort of Meditations are, to consider from what evils death will free thee.

IT freeth thee from a *corruptible body*, which was conceived in the *weakness* of flesh, the *heat* of lust, the *stain* of sin, and born in the *blood* of filthiness; a living *prison* of thy Soul, a lively *instrument* of Sin, a very *sack* of stinking dung; the *excrements* of whose nostrils, ears, pores, and other passages (duly considered) will seem more loathsome than the uncleanest sink or vault. Insomuch that whereas *Trees* and *Plants* bring forth leaves, flowers, fruits, and sweet smells, *mans* body brings forth naturally nothing but *lice*, *worms*, *rottenness*, and *filthy stench*. His *affections* are altogether *corrupted*, and the *imaginations of his heart are only evil continually*, Psal. 14. 1. Gen. 6. 5. Hence it is that the *ungodly* is not satisfied with *prophaneness*, nor the

the *voluptuous* with *pleasures*, nor the *ambitious* with *preferment*, nor the *curious* with *preciseness*, nor the *malicious* with *revenge*, nor the *lecherous* with *uncleanness*, nor the *covetous* with *gain*, nor the *drunkard* with *drinking*. New *passions* and *fashions* do daily grow; new *fears* and *afflictions* do still rise: here *wrath* lies in wait, there *vain-glory* vexeth; here *pride* lifts up, there *disgrace* casts down; and every one *waiteth* who shall arise in the *ruine* of another. Now a man is privily *stung* with *back-biters*, like *fiery Serpents*: anon he is in danger to be openly *devoured* of his *enemies*, like *Daniels Lions*. And a godly man, where e're he liveth, shall ever be vexed (like *Lot*) with *Sodoms* uncleanness.

2. Death brings unto the godly an end of sinning, and of all the miseries which are due unto sin; so that after [a] death *there shall be no more sorrow, nor crying; neither shall there be any more pain; for God shall wipe away all tears from our eyes.* Yea, by death we are separated from the *company* of wicked men; and God [b] *taketh away merciful and righteous men from the evil to come.* So he dealt with *Josiah*, [c] *I will gather thee to thy Fathers, and thou shalt be put into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place.* And God [d] *hides them for a while in the grave, until the indignation pass over.*

[a] Rom. 6. 7. Apoc. 21. 4.
[b] Isa. 57. 1.
[c] 2 Kings 2. 20.
[d] Isa. 26. 20.

So that as *Paradise* is the *Haven* of the *Souls joy*, so the *grave* may be termed the *Haven* of the [e] *Bodies rest*.

[e] John 5. 19.

3. Whereas this wicked body lives in a world of wickedness, so that the poor soul cannot look out at the *eye*, and not be *infected*; nor hear by the *ear*, and not be *distracted*; nor smell at the *nastrils*, and not be *tainted*; nor taste with the *tongue*, and not be *allured*; nor touch by the *hand*, and not be *defiled*; and every Sense, upon every temptation is ready to *betray* the Soul: By death the Soul shall be delivered from this *thraldom*, and this *corruptible body shall put on incorrup-*

ption, and this mortal immortality, 1 Cor. 15. 35. Oh *bleſſed*, thrice bleſſed be that death in the Lord, which delivers us out of ſo evil a world, and freeth us from ſuch a *body*, or bondage of corruption.

The third ſort of Meditations to conſider what good Death will bring unto thee.

1. DEath bringeth the godly mans Soul to enjoy an *immediate Communion* with the *bleſſed Trinity*, in everlaſting *bliſs* and *glory*.

2. It tranſlates the Soul from the *miſeries* of this world, the *contagion* of ſin, and ſociety of ſinners, to the [f] *City of the living God, the celeſtial Jeruſalem, and the company of innumerable Angels, and to the aſſembly and congregation of the firſt-born, which are written in heaven, and to God the judge of all, and to the Souls of juſt men made perfect, and to Jeſus the Mediator of the new Covenant.*

[f] Heb. 12. 22, 23, 24.

3. Death putteth the Soul into the actual, and full *poſſeſſion* of all the inheritance and happineſs which Chriſt hath either promiſed unto thee in his *Word*, or purchaſed for thee by his *Blood*.

This is the good and happineſs whereunto a bleſſed death will bring thee. And what truly *Religious Chriſtian* that is young, would not wiſh himſelf *old*, that his appointed time might the ſooner approach to enter into his celeſtial Paradiſe? where thou mayſt exchange thy *braſs* for *gold*, thy *vanity* for *felicity*, thy *vileneſs* for *honour*, thy *bondage* for *freedom*, thy *leaſe* for an *inheritance*, and thy *mortal* ſtate for an *immortal* life? He that doth not daily deſire this bleſſedneſs above all things, of all others he is *leſs worthy* to enjoy it.

[g] Plut. vit. Cat. Cic. Tuſ. quæſt. l. 1. *Vel de præcipiti venias in Tartara Saxo, ut qui Socraticum de nece legit opus.* Ovid. in Ibid.

If [g] *Cato Uticenſis*, and *Cleombrotus*, two Heathen men (reading *Plato*'s Book of the Immortality of the

Soul

Soul) did voluntarily, the one *break his neck*, the other *run upon his Sword*, that they might the ſooner (as they thought) have enjoyed thoſe joys: what a ſhame is it for Chriſtians (knowing thoſe things in a more excellent meaſure and manner out of Gods own Book) not to be willing to enter into thoſe *heavenly joys?* eſpecially when their [h] *Maſter* calls for them thither. If therefore there be in thee any love of *God*, or deſire of thine own happineſs or ſalvation, when the time of thy departing draweth near; that time, I ſay, and manner of death, which God in his unchangeable Counſel hath appointed, and determined before thou waſt born; yield and ſurrender up (willingly, and chearfully) thy Soul into the merciful hand of *Jeſus Chriſt* thy Saviour. And to this end, when the time is come, as the *Angel* in the ſight of *Manoah* and his Wife, aſcended from the *Altar up to heaven in the flame of the Sacrifice*; ſo endeavour thou, that thy Soul in the ſight of thy [i] friends may from the *Altar* of a *contrite heart*, aſcend up to heaven, in the ſweet perfume of this or the like *ſpiritual Sacrifice* of *Prayer*.

[h] Mat. 25. 21.

[i] Luke 15. 16, 20.

A Prayer for a ſick man, when he is told that he is not a man for this world, but muſt prepare himſelf to go unto God.

O Heavenly Father, who art the [k] *Lord God of the ſpirits of all fleſh, and haſt made us theſe* [l] *ſouls*, and haſt appointed us the time, as to come into this world, ſo (having finiſhed our [m] *courſe*) to go out of the ſame. The [n] *number* of my days which thou haſt *determined*, are now expired, and I am come to that [o] utmoſt bound, which thou haſt appointed, *beyond which I cannot paſs*. I know (O Lord) that if [p] *thou entereſt into judgment, no fleſh can be juſtified in thy ſight*: And I (O Lord) of all others ſhould appear moſt impure and unjuſt;

[k] Numb. 16. 22. Numb. 27. 16.

[l] Jer. 38. 13.

[m] Acts 13. 25, 26.

[n] 2 Tim. 4. 7.

[o] Job 14. 5. 14. & 16. 22.

[p] Pſal. 90. 12.

& 21. 21. Luke 22. 53. [p] Pſal. 143. 2.

just; for I have not [q] *fought that good fight*, for the defence of thy *Faith* and *Religion*, with that *zeal* and *constancy* that I should; but for fear of displeasing the world, I have *given way* unto *sins* and *errors*; and for desire to please my *flesh*, I have broken all thy Commandments, in *thought*, *word*, and *deed*; so that [r] *my sins have taken such hold on me, that I am not able to look up*, and *they are more in number than the hairs on my head*. [s] *If thou wilt straitly mark mine iniquities, O Lord, where shall I stand?* [t] *If thou weighest me in the ballance, I shall be found too light*. For I am void of all righteousness that might merit thy mercy; and [u] *loaden* with all iniquities, that most justly deserve thy heaviest wrath. But O my Lord, and my God, for *Jesus Christ* thy Sons sake, [w] *in whom only thou art well pleased* with all penitent and believing sinners, take pity and compassion upon me, who am the [x] *chief of sinners*. [y] Blot out all my sins out of thy remembrance, and [z] *wash away* all my transgressions out of thy sight, with the [a] *precious Bcood* of thy Son, which I believe that he (as an undefiled [b] *Lamb*) hath shed for the cleansing of my sins. In this faith I lived, in this faith I die: believing *that* [c] *Jesus Christ died for my sins, and rose again for my justification*. And seeing that he hath endured that [d] death, and *born the burthen of that judgment* which was due unto my sins, O Father, for his death and passions sake, (now that I am coming to appear before thy Judgment-seat) acquit and deliver me from that fearful judgment which my sins have justly deserved. And perform unto me that gracious and comfortable promise, which thou hast made in thy Gospel, [e] *That whosoever believeth in thee, hath everlasting life, and shall not come into Judgment, but shall pass from death unto life*. Strengthen, O Christ, my [f] Faith, that I may put the *whole* confidence of my salvation in the merits of thy obedience and blood. Increase, O holy Spirit, my patience; lay no more upon

q 2 Tim. 4. 7.
r Psal. 38. 12.
s Psal. 130. 3.
t Dan. 5. 27.
u Mat. 11. 28.
w Mat. 3. 17.
x 1 Tim. 1. 15.
y Ez. k. 18. 22.
z Psal. 51. 7.
a 1 Pet. 1. 19.
b John 1. 29.
c Rom. 4. 25.
d 1 Cor. 15. 3, 4. 1 Pet. 2. 24.
e John 5. 24.
f Luke 17. 5.

on

on me [g] *than I am able to bear*; and enable me to bear so much as shall stand with thy blessed will and pleasure. O blessed Trinity in unity, my Creator, Redeemer, and Sanctifier, vouchsafe that as my *outward* man doth decay, so my *inward* man may more and more, by thy grace and consolation, increase and gather strength. O Saviour, put my soul in a readiness, that (like a [h] *wise Virgin*, having the [i] *Wedding garment* of thy [k] righteousness and holiness) she may be ready to meet thee at thy coming, *with oyl in her lamp.* [l] Marry her unto thy self, that she may be [m] *one* with thee in everlasting *love* and *fellowship.* [n] *O Lord reprove Satan*, and chase him away: [o] *Deliver my soul from the power of the Dog; save me from the Lions mouth.* I thank thee, O Lord, for all thy blessings both spiritual and temporal, bestowed upon me; especially for my Redemption by the death of my Saviour Christ. I thank thee that thou hast protected me with thy holy [p] Angels from my youth up until now. Lord I beseech thee, give them a charge to attend upon me, till thou calleſt my soul, and then to carry her (as they did the Soul of [q] *Lazarus*) into thy heavenly Kingdom. And as the time of my departure shall approach nearer unto me, so grant, O Lord, that my Soul may draw nearer unto thee; and that I may joyfully [r] *commend my soul into thy hands*, as into the hands of a loving Father and merciful Redeemer: and at that instant, [s] *O Lord, graciously receive my spirit.* All which that I may do, assist me, I beseech thee, with thy grace, and let thy holy Spirit continue with me *unto the end*, and *in the end*, for Jesus Christ his sake, thy Son, my Lord and only Saviour: In whose name I give thee thy glory, and beg these things at thy hand, in that Prayer which Christ himself hath taught me, saying, *Our Father, &c.*

g 1 Cor. 10. 13.
h Mat. 25. 4.
i Mat. 22. 11.
k Apoc. 19. 8.
l Apoc. 19. 7.
m John 17. 22.
n Zach. 3. 2.
o Pſal. 12. 10, 11.
p Heb. 1. 14.
q Luke 16. 22. Mat. 8. 11. Luke 23. 18.
r Eph. 1. 10. Acts 15. 11. Pſal. 13. 4.
s Acts 7. 59.

Medi-

Meditations againſt deſpair, or doubting of Gods mercy.

IT is found by continual experience, that near the time of death (when the children of God are weakeſt) then Satan makes the *greateſt flouriſh* of his ſtrength, and aſſails them with his ſtrongeſt temptations. For he knoweth that he muſt either now or never prevail; for if their ſouls once go to Heaven, he ſhall never vex, nor trouble them any more. And therefore he will now beſtir himſelf as much as he can, and labour to ſet before their eyes all the groſs ſins which ever they committed, and the *Judgments* of God which are due unto them; thereby to drive them, if he can, to deſpair; which is a grievouſer ſin than all the ſins that they have committed, or he can accuſe them of.

t Satans firſt ſtratagem in time of death.

t *If Satan therefore trouble thy Conſcience more towards thy death, than in thy life time;*

u The defeature.

1. u Confeſs thy ſins unto God, not only in general, but alſo in particular.

2. Make *ſatisfaction* unto thoſe men whom thou haſt *wronged*, if thou be able. And if thou doſt injuriouſly, or fraudulently *detain*, or *keep* in thy *poſſeſſion*, any *lands* or *goods*, that of right do belong to any *widow* or *fatherleſs child*, preſume not, as thou tendereſt thy ſouls health, to look *Chriſt* the *righteous Judge* in the face, unleſs thou doſt firſt make a w reſtitution thereof to the right *owners*; for the *Law of God*, under the penalty of his *curſe*, requireth thee to x *reſtore whatſoever was given thee to keep, or which was committed to thy truſt, or whatſoever by robbery, or violent oppreſſion, thou tookeſt from thy neighbour; with a fift part for amends added to the principal.* And unleſs that like y *Zacheus* thou doſt make *reſtitution of ſuch goods and lands*, according to Gods Law, thou canſt never truly repent;

w Lev. 6. 2, 3, 4, &c. Numb. 5. 6, 7, 8.

x *Non remittitur peccatum niſi reſtituatur ablatum.*

y Luke 19. 8, 9. Ezek. 15. 3. 12, 16. Mich. 6. 10. 11. Luke 13. 1. Jer. 18. 7. Acts 2. 51. Acts 8. 22. 1 Pet. 3. 9. Gen. 29. 9. James 5. 14, 15, 16. Lev. 7. 6, 7.

repent; and without true repentance thou canſt never be ſaved. But though by the temptation of the Devil thou haſt done *wrong* and *injury*, yet if thou doſt *truly repent*, and make *reſtitution* to thy power, the Lord hath promiſed to be *merciful* unto thee, to hear the prayers of his *faithful Miniſters* for thee, to *forgive thee thy treſpaſs and ſin*, and to receive thy ſoul in the merits of *Chriſts Blood*, as a Lamb without *blemiſh*.

3. Ask God for Chriſt his ſake *pardon* and *forgiveneſs*: And then theſe troubles of mind are no *diſcouragements*, but rather *comforts*; *exerciſes*, not *puniſhments*. They are *aſſurances* unto thee, that thou art in the right way; for the *way to Heaven is by the gates of Hell*; that is, by ſuffering pains in the *body*, and ſuch *doubtings* in the *mind*, that thy eſtate in this life being every way made *bitter*, the joys of eternal life may reliſh unto thee *better*, and more *ſweet*.

[z] *If Satan tell thee that thou haſt no Faith, becauſe thou haſt no feeling*, meditate:

z Satans ſecond aſſault.

1.* That the [a] *trueſt faith* hath oftentimes the *leaſt feeling*, and *greateſt doubts*; but ſo long as thou *hateſt* ſuch doubtings, they ſhall not be laid unto thy charge; for they belong to the *fleſh*, from which thou art *divorced*. When thy fleſh ſhall *periſh*, thy weak inward man, which hates them, and loves the *Lord Jeſus*, ſhall be *ſaved*.

* The Chriſtians encounter.

a Mat. 9. 24. Pſal. 7. 19. Mat. 17, &c.

2. That it is a better [b] *Faith*, to believe without *feeling*, than with feeling. The leaſt Faith (ſo much as a *grain of Muſtard-ſeed*, ſo much as is in an *Infant Baptized*) is enough to ſave the ſoul, which loveth Chriſt, and believeth in him.

b Mat. 14, 31. Job 13. 15. Mat. 17. 20. Mat. 10. 14.

3. That the Child of God which *deſires* to feel the aſſurance of Gods favour, ſhall have his *deſire*, when God ſhall ſee it to be for his good: for [c] God hath promiſed to give them the *water of life*, who thirſt for it. We have an example in * Maſter *Glover* the holy

c Apoc. 2. 6. Ia. 55. 1.

* Fox *Acts and Monuments*, fol. 1555. in the laſt Edition but one.

Mar-

tyr, who could have no *comfortable feeling* till he came to the *ſight* of the *ſtake*, and then cried out, and clapped his hands for joy to his friends, ſaying, *O Auſten he is come, he is come*; meaning the feeling joy of faith, and the Holy Ghoſt. [d] *Tarry therefore the Lords leiſure: and be ſtrong, and he ſhall comfort thine heart.*

d Pſal. 27. 16.

e Satans aſſault.

[e] *If Satan ſhall aggravate unto thee the greatneſs, the multitude, and hainouſneſs of thy ſins*, meditate:

f The encounter.

1. [f] That upon true repentance it is as eaſie with God to forgive the *greateſt* ſin as the *leaſt*: and he is as willing to forgive *many*, as to pardon one. And his mercy ſhineth more in pardoning *great ſinners*, than *ſmall offenders*; as appears in the examples of *Manaſſes, Magdalen, Peter, Paul, &c.* And *where* [g] *ſin moſt abounded, there doth his grace rejoyce to abound much more.*

1 Tim. 1. 15.

g Rom. 5. 20.

2. That God did never forſake any man, till that a man did firſt forſake God; as appears in the examles of *Cain, Saul, Achitophel, Ahaziah, Judas*, &c.

3. That God calleth all, even thoſe ſinners who are [h] *heavy laden with ſin*, and that he did never deny his mercy to any ſinner that asked his mercy with a *penitent* heart. This the ſtory of the Goſpel witneſſeth: There came unto Chriſt all ſorts of ſick ſinners, the *blind, lame, halt, Lepers*, ſuch as were ſick of *Palſies, Dropſies, Bloody-fluxes*, ſuch as were *lunatick*, and *poſſeſſed with unclean ſpirits*, and *Devils*: Yet of all thoſe, not one that came and asked his mercy and help, went away without his errand. If mercy he asked, mercy he found, were his ſins never ſo *great*, were his *diſeaſe* never ſo *grievous*. Nay, he *offered* and *gave* his mercy to many who *never asked it* (being moved only with the *bowels* of his own *compaſſion*, and the ſight of their *miſery*) as to the woman of [i] *Samaria*, the widow of [k] *Naim*, and to the ſick man that lay at the Pool of *Bethesda*, who had been thirty eight years ſick. If he thus willingly gave his mercy to them that *did not ask it*, and was *found of them* (as the [l] Prophet ſaith)

h Mat. 11. 28.

i John 4. 30.

k Luke 7. 13.

l Iſa. 56. 1. Rom. 10. 20.

that

that ſought him not, will he deny mercy unto thee, who doſt ſo *earneſtly pray* for it with *tears?* and doſt, like the poor *Publican*, ſo *heartily knock* for it, with *penitent fiſts* upon a *bruiſed* and *broken heart?* Eſpecially, when thou prayeſt to thy Father in the name, and mediation of *Chriſt*, for whoſe ſake he hath promiſed to *grant* [m] *whatſoever we ſhall ask of him*; as ſure as God is true, he will not. Though *Ninivies* ſins had provoked the *Lord* to ſend out his ſentence againſt them, yet upon their repentance he recalled it again, and ſpared the City; how much more, if thou likewiſe repenteſt, will [n] he ſpare thee, ſeeing his ſentence is not yet gone forth againſt thee? If he deferred the Judgment all *Ahabs* days, for the external ſhew only which he made of humiliation, how much more will he clean turn away his *vengeance*, if thou wilt unfeignedly repent of thy ſin, and return unto him for grace and mercy?

[m] John 14. 14.

[n] *Novit dominus mutare ſententiam, ſi tu noveris emendare vitam.*

He offered his mercy unto *Cain* (who murthered his innocent brother) [o] *If thou doſt well, ſhalt thou not be accepted?* As if he ſhould have ſaid, If thou wilt leave thy envy, and malice, and offer unto me from a faithful, and a contrite heart, both *thou*, and thine *Oblation* alſo ſhall be acceptable unto me. And to [p] *Judas* (that ſo treacherouſly betrayed him, in calling him *friend*, a *ſweet* appellation of *love*;) and when *Judas* offered, he willingly *conſented* with that *mouth (wherein was never found guile)* to kiſs thoſe diſſembling lips, *under which lurked the poiſon of Aſps*. Had *Judas* apprehended this word *friend* out of the mouth of Chriſt, as [q] *Benhadad* did the word *Brother* from the mouth of *Ahab*; doubtleſs *Judas* ſhould have found the *God of Iſrael* more merciful than *Benhadad* found the *King of Iſrael*. But God was more diſpleaſed with *Cain* for deſpairing of his *mercy*, than for *murthering* his *Brother*; and with [r] *Judas*, for *hanging himſelf*, than for

[o] Gen. 4. 7.

[p] Mat. 26. 50. 1 Pet. 2. 27. Pſal. 140. 3. Mat. 26. 50.

[q] 1 Kings 20. 32. Ver. 33. 31.

[r] *Judam non tam ſcelus quam deſperatio fecit penitus interire*, Aug. *de nil pœnit. Sceleratior omnibus, O Juda extitiſti, quem non pœnitentia duxit ad Dominum ſed deſperatio traxit ad laqueum* Leo.

betray-

betraying his *Maſter*; in that they would make the *ſins* of mortal men greater than the *infinite mercy* of the Eternal *God*: or as if they could be more *ſinful* than God was *merciful*. Whereas the leaſt drop of *Chriſts blood* is of more merit to procure Gods mercy for thy *ſalvation*, than all the ſins that thou haſt committed, can be of force to provoke his wrath to thy *damnation*.

f Satans third aſſault.

[f] *If Satan ſhall ſuggeſt, that all this is true of Gods mercy, bnt that it doth not belong unto thee, becauſe that thy ſins are greater than other mens, as being ſins of* knowledge, *and of many years continuance; and ſuch as wherby others have been undone; and all (for the moſt part) committed wilfully and preſumptuouſly againſt God and thy conſcience. And therefore though he will be merciful unto others, yet he will not be merciful unto thee*; meditate:

g The encounter.

1. [g] That many (who are now in heaven moſt bleſſed and glorious *Saints*) committed in the ſame kind (when they lived on earth) as great, and greater ſins than ever thou haſt committed, and continued (before they repented) in thoſe ſins as long as ever thou haſt done. As therefore *all* their ſins, and the continuance in them could not hinder [u] *Gods* mercy, upon their *repentance*, from forgiving their ſins, and receiving them into *favour*; no more ſhall thy *ſins*, and *continuance* therein, hinder *him* from being merciful unto *thee*, *if thou doſt repent*, *as they did*: yea, upon thy *repentance*, every one of their examples is a pledge that he will do the ſame unto thee that he did unto them. For as the *leaſt ſin* in *Gods Juſtice* without Repentance, is *damnable*; ſo the *greateſt ſin* upon repentance, is in his *Mercy pardonable*. Thy *greateſt*, and inveterateſt ſins are but the ſins of a *man*; but the *leaſt* of his mercies is the mercy of God. Becauſe thou knoweſt thine own ſins, thou doubteſt whether they ſhall be pardoned. Mark how this doubtful caſe is reſolved by God himſelf. Many in *Iſaiah*'s days thought (as thou doſt) that they had continued *ſo long* in ſin, that

u 1 Tim. 1. 16.

that it was *too late* for them now to ſeek to return unto God for *Grace* and *Mercy*: But God anſwereth them, [x] *Seek ye the Lord whilſt he may be found; call upon him whilſt he is near*: As if he had ſaid, whilſt *life laſteth*, and my *Word is preached*, I am near to be found of all that ſeek me, and pray unto me. The people reply; but we (O Lord) are *grievous ſinners*, and therefore dare not preſume to call upon thy Name, o to come near thine holineſs. To this the Lord anſwereth; *Let the wicked forſake his way, and the man of iniquity his thoughts, and let him return unto me, and I will have mercy upon him, and be his God, and I will pardon him abundantly.* But we would think (ſay the people) that if our ſins were but ordinary ſins, this promiſe of mercy might belong unto us; but becauſe our ſins are ſo *great*, and of ſuch *long continuance*, therefore we fear, leſt, when we appear before God, he will *reject* us. To this God anſwereth again; *My thoughts* (of mercy) *are not your thoughts, neither are your ways* (of pardoning) *my ways; for as the Heavens are higher than the Earth, ſo are my ways higher than your ways, and my thoughts than your thoughts.* If therefore *every* ſinner in the world were a *world* of ſuch *ſinners* as thou art, do thou but yet (what God bids thee) *repent, and believe*, and the [y] *blood of Jeſus Chriſt*, being the *blood of God, will cleanſe both thee and them from all your ſins.*

[x] Iſa. 55. 6, 7, 8.

[y] Acts 20. 28. 1 John 1. 7.

2. That as God did foreſee all the ſins which the world ſhould commit, and yet *all thoſe* could not hinder him from *loving the world*, ſo, [z] *that he gave his only begotten Son to death to ſave as many of the world as would believe and repent*: much leſs ſhall thy ſins (being the ſins of the leaſt number of the world) be able to hinder God from *loving* thy Soul, and *forgiving* thy ſins, if thou doſt *repent* and *believe*.

[z] John 3. 16.

3. That if [a] he loved thee *ſo dearly* (when thou waſt his *enemy*) that he payed for thee *ſo dear* a price as the ſpilling of his *heart blood*, how can he now but

[a] Rom. 5. 8, 9.

be gracious unto thee, when to ſave thee will coſt him but the caſting of a *gracious look* upon thee? Look not thou therefore to the *greatneſs* of thy ſins, but to the *infiniteneſs* of his mercy, which is ſo ſurpaſſing great, that if thou putteſt all thine *own* grievous ſins together, and addeſt unto thoſe the ſins of *Cain* and *Judas*, and putteſt unto them all the ſins of all the *Reprobates* in the world (doubtleſs it would be a *huge heap*) yet compare this huge heap with the infinite mercy of God, and there will be no more compariſon betwixt them, than betwixt the leaſt *Mole-hill*, and the greateſt *Mountain* in a Country. The *cry* of the grievouſeſt ſins that ever we read of, could never reach up higher than unto heaven; as the cry of the ſins of [b] *Sodom*: but *the mercy of God* (ſaith [c] *David*) *reacheth up higher than the heavens*; and ſo *over-toppeth* all our ſins. And if [d] *his mercy be greater than all his works*, it muſt needs be *greater* than all thy *ſins*. And ſo long as his mercy is greater than the ſins of the whole world, do thou but repent, there is no doubt of *pardon*.

b Gen. 19. 13.
c Pſal. 108. 4.
d Pſal. 145. 9.

e Satans fourth aſſault.
f The encounter.
g Remember (ſaith *Luther*) that *Sulpitius* was wont to tell me, *Feoplus quam millies Deo vovi, &c.* I have more than a thouſand times vowed unto God, that I would mend my life, but I could never perform my vow. Henceforth I will make no ſuch vow; becauſe I verily know that I cannot keep it. Unleſs therefore God will be merciful unto me for Chriſts ſake, and grant me a bleſſed departure out of this wretched life, all my vows and good works will ſtand me in no ſtead. This is the ſtate of the deareſt children of God in this life. Read *Luther* on *Caiath*. Chap. 5.

[e] *If Satan ſhall object, that thou haſt many times vowed to repent, and haſt made ſhew of repentance for the time, and yet didſt fall to the ſame ſins again and again, and that all thy repentance was but feigned, and a mocking of God: And that ſeeing thou haſt ſo often broken thy vow, therefore God hath withdrawn his mercy, and hath changed his love*, &c. meditate;

1. [f] That though this were true, (which indeed is heynous) yet it is no ſufficient cauſe why thou ſhouldeſt deſpair, ſeeing that this is the common caſe of all the children of God in this life, who vow ſo *oft* to forbear ſome ſin, [g] till perceiving their *weakneſs* not

able

able to perform it, they vow that they will vow no more. Their *vows* ſhew the deſires of their ſpiritual man; their *breaking*, the *weakneſs* of their corrupt fleſh. And our *oft* ſlips into the ſame ſins *Chriſt* foreſaw, when he taught us to pray *daily, O Father forgive us our treſpaſſes*. And why doth Chriſt enjoyn thee (who art but a ſinful man) *to* [h] *forgive thy Brother ſeven times in a day, if he ſhall return ſeven times in a day*, and ſay, *it repenteth me?* But to aſſure thee, that he (being the *God* of mercy and goodneſs it ſelf) will forgive unto thee thy [i] *ſeventy times ſeven-fold* ſins a day, which thou haſt committed againſt him, if thou return unto him by *true* repentance. The *Iſraelites* were *cured* by looking (though with weak eyes) on the [k] *brazen Serpent*, as oft as they were ſtung by the *fiery Serpents* in the Wilderneſs; to aſſure thee, that upon thy [l] tears of repentance, thou ſhalt be *recovered* by faith in *Chriſt*, as often as thou art wounded to *death by ſin*.

h Luke 17. 34.

i Mark 18. 21, 22.

k Numb. 21. 9.

l *Poſt lachrymas gemituſque graves clementia Chriſti conſeſtim eſt oculos ante locanda tuos.*

2. That thy ſalvation is grounded, not upon the conſtancy of thine obedience, but upon the *firmneſs* of Gods Covenant. Though thou varieſt with God, and the Covenant be broken on thy *behalf*, yet it is firm on Gods part; and therefore all is ſafe enough, if thou wilt *return*; for there is no [m] *variableneſs with him, neither ſhadow of change*. He hath *locked* up thy ſalvation, and made it ſure in his own *unchangeable purpoſe*; and hath delivered to thy keeping, the *Keys*, which are [n] *Faith* and *Repentance*: and whilſt thou haſt them, thou mayſt perſwade thy ſelf that thy ſalvation is ſure and ſafe; *for whom God loveth, he loveth to the end, and never repenteth of beſtowing* his love on them who *repent* and *believe*.

m James 1. 17. Rom. 8. 28. Rom. 9. 11.

n By theſe keys *Peter* opened heaven to himſelf, and afterwards with the reſt of the Apoſtles, unto others, Luke 22.

Laſtly, [o] *If Satan ſhall perſwade thee, that thou haſt been doubting a long time, and that it is beſt for thee now to deſpair, ſeeing thy ſins increaſe, and thy Judgment draweth near*; meditate,

o Satans fifth aſſault.

62. Luke 24. 47, & • John 20. 21. & 12. 1. Rom. 11. 29. Rom. 8. 20.

1. That no sin (though *never* so *great*) should be a cause to move any Christian to *despair*, so long as *Gods mercy* by so many *millions* of degrees is greater; and that every penitent and believing sinner hath the pardon of all his sins confirmed by the *Word* and [p] *Oath* of GOD; *two immutable things, wherein it is impossible that God should lie.* His *Word* is, that at what *time soever*, a sinner, *whosoever*, doth repent of his sins, *whatsoever*, (for both *time*, and *sins*, and *sinners* are indefinite) *from the bottom of his heart*, [q] *God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more.* If we will not take his Word (which God forbid we should doubt of) he hath given us his Oath; [r] *As I live, I desire not the death of the wicked, but that the wicked turn from his way and live.* As if he had said, Will ye not believe my *Word? I swear* by my life, that I delight not to damn any sinner for his sins, but rather to save him upon his conversion, and repentance. The meditation hereof moved *Tertullian* to exclaim, [s] *O how happy are we, when God sweareth that he will not our damnation! Oh what miserable wretches are we, if we will not believe God when he sweareth this truth unto us.* Listen, O drooping spirit, whose soul is assailed with waves of faithless despair, how happy were it to see many, like thee and *Hezekias*, (*who mourn like Doves for the sense of sin, and chatter like Cranes and Swallows for the fear of Gods anger*;) rather than to behold many who die like *beasts* without any *feeling* of their own estate, or any fear of *Gods wrath*, or *Tribunal Seat*, before which they are to appear? Comfort thy self, O languishing soul; for if *this earth* hath any for whom Christ spilt his blood on the Cross, thou assuredly art one. Cheer up therefore thy self in the *all-sufficient* attonement of the blood of the Lamb, which [t] *speaketh better things than that of Abel.* And pray for those, who never yet obtained the grace to have such a *sense* and detestation of sin. Thou art

p Heb. 6. 13.

q Ezek. 18. 22. Dr. King of Lond. his Lectures on Jonah.

r Ezek. 33. 11.

s *O felices nos quorum causa jurat Deus! O miseri mos nos si non Deo quidem juranti credimus.* Tertul. Isa. 28. 14.

t Heb. 12. 24.

art one *indeed*, for whom Christ died, and from whom a *wounded* spirit (judging rather according to his *feeling* than by *Faith*) hath wrung that doleful voice of Christ, [u] *My God, my God, why hast thou forsaken me?* And doubt not but e're long thou shalt as [w] truly reign with him, as now thou dost suffer with him; for [x] *Yea* and *Amen* hath spoken it. No sin bars a man from salvation, but only *incredulity* and *impenitency*; nothing makes the sin against the Holy Ghost *unpardonable*, but want of *repentance*, Heb. 6. 6. The unfeigned desire to repent, is as acceptable unto God, as the perfectest repentance that thou couldest wish to perform unto him.

u Mat. 27. 46.
w 2 Tim. 2. 11.
x 2 Cor. 1. 10.
x Apoc. 3. 14.

Meditate on these *Evangelical Comforts*, and thou shalt see that in the very *agony* of *death*, God will so assist thee with his Spirit, that when Satan looketh for the *greatest* victory, he shall receive the *foulest* foil; yea when thy *eye-strings* are broken, that thou canst not see this *light*, Jesus Christ will appear unto thee to comfort thy *soul*, and his *Holy Angels* will carry thee into his *heavenly Kingdom*, Luke 16. 22. Then shall thy friends behold thee, like *Manoahs* Angel, doing wonders indeed, when they shall see a *frail man* in his greatest weakness (by the meer assistance of *Gods Spirit*) overcoming the strength of sin, the bitterness of death, and all the power of Satan, and in the *fire* of *Faith*, and *perfume* of *Prayer*, ascend up with *Angels* victoriously into Heaven.

An Admonition to them who come to visit the Sick.

THey who come to visit the Sick, must have a special care not to stand *dumb*, and *staring* in the sick persons face to disquiet him; nor yet to speak *idly*, and to ask *unprofitable* questions, as most do.

If they see therefore that the sick party is like to die, let them not dissemble, but lovingly and discreetly admonish him of his *weakness*, and to prepare for eternal

life. One hour *well ſpent*, when a mans life is almoſt *out-ſpent*, may gain a man the aſſurance of eternal life: Sooth him not with the vain hope of this life, leſt thou betray his ſoul to eternal death. Admoniſh him plainly of his eſtate, and ask him briefly theſe or the like Queſtions.

Queſtions to be asked of a ſick man that is like to die.

DOſt thou believe that the Almighty God, the Trinity of perſons in Unity of Eſſence, hath by his Power made Heaven and Earth, and all things therein? and that he doth ſtill by his *divine providence* govern the ſame? So that nothing comes to paſs in the *world* nor to *thy ſelf*, but what his *divine hand and counſel had determined before to be done.*

2. Doſt thou confeſs that thou haſt tranſgreſſed and broken the holy *Commandments* of Almighty God, in *thought*, *word*, and *deed*; and haſt deſerved for breaking his *holy Laws the curſe of God*, which containeth *all the miſeries of this life*, and *everlaſting torments* in Hell fire, when this life is ended, if ſo be that God ſhould deal with thee according to thy *deſerts?*

3. Art thou not *ſorry in thy heart* that thou haſt ſo broken his *Laws*, and neglected his *Service* and *Worſhip*, and ſo much followed the *World*, and thine own *vain pleaſures?* And would'ſt thou not lead a *holier life*, if thou wert to *begin again?*

4. Doſt thou not from thy heart deſire to be reconciled unto God in [y] *Jeſus Chriſt* his *bleſſed Son*, thy *Mediator*, who is *at the right hand of God in heaven, now appearing for thee in the ſight of God, and making requeſt unto him for thy Soul.*

y Rom. 8. 34. Heb. 9. 14.

5. Doſt thou renounce all confidence in all other Mediators, or Interceſſors, Saints, or Angels, believing that *Jeſus Chriſt is the only* [z] *Mediator of the New Teſtament*, is able *perfectly to ſave them that come unto God by him, ſeeing he ever liveth to make interceſſion for them?*

z Heb. 9. 11. 1 Tim. 2. 5. Heb. 7. 25.

them? And wilt thou with [a] *David* ſay unto *Chriſt*, *Whom have I in Heaven but thee? And there is none upon earth that I deſire beſides thee.* [a] Pſal. 73. 25.

6. Doſt thou confidently believe, and hope to be ſaved by the *only merits* of that *bloody* death and *paſſion* which thy Saviour *Jeſus Chriſt* hath ſuffered for thee? not putting any hope of ſalvation in thine *own merits*, nor in any other means or creatures? being aſſuredly perſwaded, [b] *that there is no ſalvation in any other; and that there is none other name under heaven, whereby thou muſt be ſaved.* [b] Acts 4. 12. Acts 10. 4. Iſa. 26. 6.

7. Doſt thou heartily *forgive* all wrongs and offences done or offered unto thee by any manner of perſon whatſoever? And doſt thou as willingly (from thy heart) ask forgiveneſs of them whom thou haſt grievouſly wronged in word or deed? and doſt thou caſt out of thy heart all *malice*, and *hatred*, which thou haſt born to any body, that thou mayſt appear before the face of Chriſt (the [c] *Prince of peace*) [d] *in perfect love and charity?* [c] Iſa. 9. 6. [d] Heb. 12. 14.

8. Doth thy conſcience tell thee of any thing which thou haſt wrongfully taken, and doſt ſtill with-hold from any *Widow*, or *Fatherleſs Children*, or from any other perſon whatſoever? Be aſſured that unleſs thou ſhalt *reſtore*, like *Zacheus*, thoſe goods and lands (if thou be able) thou canſt not *truly repent*, and without *true repentance* thou canſt not be *ſaved*, nor look Chriſt in the face when thou ſhalt appear before his Judgment-ſeat.

9. Doſt thou *firmly believe*, that thy *body* ſhall be *raiſed up* out of the *Grave*, at the ſound of the *Laſt Trumpet?* And that thy body and ſoul ſhall be united together again in the *Reſurrection Day*, to appear before the Lord Jeſus Chriſt, and thence to go with him into the Kingdom of Heaven, to live in everlaſting bliſs and glory?

If the ſick party ſhall anſwer to all theſe queſtions

like a faithful Christian; then let all who are present joyn together, and pray for him, in these, or the like words.

A Prayer to be said for the sick, by them who visit him.

O Merciful Father, who art the Lord and giver of life, and to whom *belong the issues of death*; we thy children here assembled, do acknowledge, that (in respect of our manifold sins) we are not worthy to ask any blessing for our selves at thy hands, much less to become suitors to thy Majesty in the behalf of others; yet because *thou hast commanded* us to pray one for another, especially for the *sick*, James 5. and hast promised, *that the prayers of the righteous shall avail much with thee*; in the obedience therefore of thy Commandment, and confidence of thy gracious promise, we are bold to become humble suitors unto thy divine Majesty, in the behalf of this our dear Brother (or *Sister*) whom thou hast visited with the *chastisement* of thine own fatherly hand. We could gladly wish the *restitution* of his health and a longer *continuance* of his life and Christian *Fellowship* amongst us; but forasmuch as it appeareth (as far as we can discern) that thou hast appointed by *this visitation*, to call for him out of this mortal life, we submit *our wills* to thy *blessed will*, and humbly intreat for *Jesus Christ* his sake, and the merits of his bitter death and passion (which he hath suffered for him) that thou wouldest pardon and forgive unto him all his sins; as well that wherein he was *conceived* and *born*, as also the offences and transgressions, which ever since, to this day and hour, he hath committed in *thought*, *word*, and *deed* against thy divine Majesty. Cast them behind thy back; *remove them as far from thy presence as the East is from the West*. Blot them out of thy remembrance; lay them not to his charge; wash them away with the *Blood* of Christ, that they may no more be

be ſeen; and deliver him from all the judgments which are due unto him for his ſins, that they may never trouble his conſcience, nor riſe in judgment againſt his Soul; and *impute* unto him the Righteouſneſs of Jeſus Chriſt, whereby he may appear *righteous* in thy ſight. And in his extremity at this time, we beſeech thee look down from Heaven upon him with thoſe eyes of grace and compaſſion wherewith thou art wont to look upon thy children in their affliction and miſery. Pity thy wounded ſervant, like the good *Samaritan*; for here is a ſick *Soul* that needeth the help of *ſuch an heavenly Phyſician. O Lord increaſe his faith*, that he may believe that Chriſt died for him, and that his blood cleanſeth him from all his ſins; and either aſſwage his pain, or elſe increaſe his patience to endure thy bleſſed will and pleaſure, And good Lord, lay no more upon him than thou ſhalt enable him to bear. Heave him up unto thy ſelf with thoſe ſighs and groans which cannot be expreſſed. Make him now to feel what is the hope of his *Calling*, and what is the exceeding greatneſs of thy *Mercy* and *Power*, towards them that believe in thee. And in his *weakneſs*, O Lord, ſhew thou thy *ſtrength*. Defend him againſt the *ſuggeſtions* and *temptations* of *Satan*; who (as he hath all his life time) will now in his weakneſs eſpecially ſeek to *aſſail* him, and to devour him: Oh ſave his Soul, and reprove *Satan*, and command thy holy Angels to be about him, to aid him, and to chaſe away all evil and malignant ſpirits far from him. Make him more and more to loath this world, and to *deſire to be looſed, and to be with Chriſt*. And when that good *hour* and time ſhall come (wherein thou haſt determined to call for him out of this preſent life) give him grace peacefully and joyfully to yield up *his ſoul into thy merciful hands*, and do thou receive her into thy mercy, and let thy bleſſed *Angels* carry her into thy Kingdom. Make his *laſt hour* his *beſt hour*, his *laſt words* his *beſt words*, and

and his *last thoughts* his *best thoughts*. And when the *sight* of his *eyes* is gone, and his *tongue* shall fail to do its office, grant (O Lord) that his *Soul* may (with *Stephen*) behold Jesus Christ in Heaven ready to receive him; and that thy *Spirit* within him may *make requests for him, with sighs which cannot be expressed*, Rom. 8. 26. Teach us *in him* to read and see our *own end* and *mortality*; and therefore to be careful to *prepare* our selves for our *last ends*, and put our selves in a readiness against the time that thou shalt call for us in the like manner. Thus Lord, we recommend this our dear Brother (*or Sister*) thy sick servant, unto thy eternal grace and mercy, in that Prayer which Christ our Saviour hath taught us, saying, *Our Father*, &c.

Thy grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy Spirit, be with us all, and especially with this thy sick servant, to the end, and in the end, Amen.

Let them read often unto the sick some special Chapters of the holy Scriptures; as,

The three first Chapters of the Book of *Job*.
The 14. and 19. Chapters of *Job*.
The 34. Chapter of *Deuteronomy*.
The two last Chapters of *Joshua*.
The 17. Chapter of the first of *Kings*.
The 2. 4. and 12. Chapters of the second of *Kings*.
The 38. 40. and 65. Chapters of *Isaiah*.
The History of the Passion of Christ.
The 8. Chapter to the *Romans*.
The 5. Chap. of the first Epistle to the *Corinthians*.
The 4. of the first Epistle to the *Thessalonians*.
The 5. Chapter of the second Epistle of *Paul* to the *Corinthians*.
The first and last Chapters of St. *James*.
The 11. and 12. to the *Hebrews*.
The first Epistle of *Peter*.
The three first, and the three last Chapt. of the *Revelation*, or some of these.

And

And so exhorting the sick party to wait upon God by *faith* and *patience* till he send for him, and praying the Lord to send them a joyful meeting in the Kingdom of Heaven, and a blessed Resurrection at the last day, they may depart at their pleasure in the peace of God.

Consolations against impatience in sickness.

IF in thy sickness by extremity of pain thou be driven to impatiency, meditate;

1. That thy *sins* have deserved the *pains* of *Hell*; therefore thou mayst with greater patience endure these *fatherly corrections*.

2. That these are the *scourges* of thy heavenly *Father*, and the *rod* is in his hand. If thou didst suffer with reverence, being a *Child*, the correction of thy *earthly Parents*, how much rather shouldest thou now subject thy self (being the *child of God*) to the chastisement of thy *heavenly Father*, seeing it is for thine *eternal* good?

3. That Christ suffered in his soul and body [e] *far grievouser pains* for thee, therefore thou must more willingly suffer his blessed *pleasure* for thine *own good*. Therefore saith *Peter*, [f] *Christ suffered for you, leaving you an example, that ye should follow his steps*. And [g] *Let us* (saith St. *Paul*) *run with joy the race that is set before us, looking unto Jesus, the Author, and finisher of our Faith, who, for the joy that was set before him endured the Cross*, &c.

4. That these afflictions which now you suffer, [h] *are none other, but such which are accomplished in your brethren that are in the world*, as witnesseth *Peter*: Yea, *Job's* afflictions were far more *grievous*. There is not *one* of the *Saints*, which are now at *rest* in heavenly joys, but endured as much as you do, before they went thither: Yea, many of them *willingly* suffered all the *torments* that Tyrants could inflict upon them, that

[e] *Vir dolorum*, Isa. 53. 3.
[f] 1 Pet. 2. 21.
[g] Heb. 12. 22.
[h] 1 Pet. 5. 9. S. Romitus *cum quotannis gravi morbo tentaretur à Deo, doluit quod uno anno liber esset, acsi à Deo tunc desertus fuisset.* Vit. Patr. c. 18.

they

they might come to thoſe heavenly joys whereunto you are now called. And you have a promiſe, that *the* [i] *God of all grace, after that you have ſuffered a while, will make you perfect, ſtabliſh, ſtrengthen, and ſettle you.* And that [k] *God of his fidelity will not ſuffer you to be tempted above that you are able, but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.*

i 1 Pet. 5. 10.

k 1 Cor. 10. 13.

5. That God hath *determined* the time when thy affliction ſhall *end*, as well as the time when it *began*. [l] *Thirty eight years* were appointed the *ſick man at Bethesda's Pool.* [m] *Twelve years* to the Woman with the *bloody Iſſue.* [n] *Three months* to *Moſes.* [o] *Ten days tribulation* to the *Angel* of the Church of *Smyrna.* [p] *Three days Plague* to *David.* Yea, the number of the godly mans [q] *tears* are *regiſtred* in *Gods Book*, and the *quantity* kept in his *bottle.*

l John 5. 5.
m Mat. 9. 20.
n Exod. 2. 2.
o Apoc. 2. 10.
p 1 Sam. 23. 24.
q Pſalm 56. 8.

The time of our trouble (ſaith Chriſt) is but a [r] *Modicum.* Gods *Anger* laſts but a *Moment* (ſaith [s] *David*) A [t] *little ſeaſon* (ſaith the *Lord:*) and therefore calls all the time of our pain, but [u] *the hour of ſorrow.* [w] *David*, for the ſwiftneſs thereof compares our preſent trouble to a *Brook*, and [x] *Athanaſius* to a *Showr*; compare the *longeſt miſery* that a man endures in this life to the *eternity of eternal joys*, and they will appear to be *nothing.* And as the ſight of a [y] Son ſafe born, makes the *Mother* forget all her former *deadly pain*; ſo the ſight of *Chriſt* in Heaven who was *born for thee*, will make all theſe pangs of death to be quite forgotten, as if they had never been; like [z] *Stephen*, who as ſoon as he ſaw Chriſt, forgot his own *wounds*, with the *horror* of the *Grave*, and *terror* of the *ſtones*, and ſweetly yielded his *Soul* into the hands of his Saviour. Forget thine own *pain*, think of Chriſts *Wounds*; [a] *Be faithful unto the death, and he will give thee a Crown of eternal life,*

r Modicum & videbis me. John 16. 17.
s Pſalm 80.
t Apoc. 6 11.
u John 16.
w Pſal. 110. 7.
x Nubecula eſt, cito tranſibit.
y John 16. 21.
z Act. 7.
a Apoc. 2. 10.

6. That you are now called to *Repetitions* in Chriſts *School*, to ſee how much *Faith*, *Patience*, and *Godlineſs* you have learned all this while; and whether you

you can like [b] *Job*, receive at the hand of God some evil, as well as you have hitherto received a great deal of *good*. As therefore you have always prayed, *Thy will be done*, so be not now offended at this which is done by his *holy will*.

[b] Job 2. 10.

7. That [c] *all things shall work together for the best to them that love God*; insomuch that *neither Death, nor Life, nor Angels, nor Principalities, nor Powers*, &c. *shall be able to separate us from the love of God, which is in Jesus Christ our Lord*. Assure your self, that every *pang* is a prevention of the *pains* of Hell; every *respite* an *earnest* of Heavens *rest*; and how many *stripes* do you esteem Heaven worth? As your life hath been a *comfort* to others, so give your friends a *Christian example* to die, and deceive the Devil as *Job* did. It is but the *Cross* of *Christ*, sent before to *crucifie* the love of the world *in thee*, that thou mayst go eternally to live with Christ, who was *crucified for thee*. As thou art therefore a true Christian, take up (like *Simon* of *Cyrene*) with both thy arms his holy *Cross*, carry it after him, unto him; thy pains will shortly *pass*, thy joys shall never *pass* away.

[c] Rom. 8. 28. Ver. 38, 39. *Morbus non malis adnumerandus, quia multis utiliter accidit.* Basil in Hexam. *Morbus est utilis quædam institutio, quæ docet caduca spernere & cœlestia spirare.* Naz. ad Philagrium.

Consolations against the fear of Death.

IF in the time of thy *sickness* thou findest thy self *fearful to die*; meditate,

1. That it argueth a *dastardy* mind to fear that *which is not*: For in the *Church of Christ* there is no *Death*, *Isa.* 25. 7, 8. And *whosoever liveth and believeth in Christ, shall never die*, John 11. 2. Let them fear death, who live without Christ: Christians dye not; but when they *please* God, they are like [d] *Enoch*, translated unto God. Their pains are but [e] *Eliahs fiery Chariot* to carry them to heaven; or like [f] *Lazarus sores*, sending them to *Abrahams bosom*. In a word, if thou be one of them, that, like *Lazarus*, *lovest Jesus*, *thy sickness is not unto the death, but for the glory of God*, who

[d] Gen. 5. 24. [e] 2 Kings 2. 11, 12. [f] Luke 16. 23.

of

g John 14. of his love changeth thy *living death*, to an g *everlasting life*. And if many Heathen men, as *Socrates*, *Curtius*, *Seneca*, &c. died *willingly* (when they might have lived) in *hope* of the *immortality* of the *soul*: wilt thou being trained so long in *Christs School*, (and now called to the *Marriage Supper* of the *blessed Lamb*, Apoc. 19. 7.) be one of those Guests that refuse to go to that *joyful Banquet?* God forbid.

2, Remember that thy abode here is but the *second degree* of thy life; for after thou hadst *first* lived *nine months* in thy *Mothers Womb*, thou wast of necessity driven thence to live here in a *second degree* of life. And h Job 14. 5. when that *number* of *months* which God hath h *determined* for this life are expired, thou must likewise leave *this*, and pass to a *third degree* in the other world, which never ends. Which to them that live and die in the Lord, surpasseth as far this *kind* of life, as this doth that which one lives in his *Mothers Womb*. To this last and excellentest degree of life, through this *door*, passed *Christ* himself, and all his *Saints* that were *before thee*; and so shall all the rest after *them* and *thee*. Why shouldest thou fear that which is *common* to all Gods Elect? Why should that be *uncouth* to thee, which was *welcome* to all them? Fear not death, for as it is i *Mors præsentis vitæ exitus, & introitus melioris.* Bern. *in Epist. ad Rom.* the i *Exodus* of a *bad*, so it is the *Genesis* of a *better* world; the *end* of a *temporal*, but the *beginning* of an *eternal life*.

3. Consider that there are but *three things* that can make death so fearful unto thee. First, the loss thou hast thereby. Secondly, the *pain* that is therein. Thirdly, the *terrible effects* which follow after. All these are but false *fires*, and causeless *fears*. For the first, if thou leavest here *uncertain goods* which k *Thieves* may rob, k Mat 6. 9, 10. thou shalt find in heaven a true *treasure*, that can never be taken away: These were but *lent* thee as a *Steward* upon *accounts*; those shall be *given* thee as thy *reward* for ever. If thou leavest a *loving Wife*, thou shalt be mar-

married to Christ, which is *more lovely*: If thou leaveſt *Children* and *Friends*, thou ſhalt there find all thy religious Anceſtors, and Children departed; yea, *Chriſt*, and all his bleſſed *Saints* and *Angels*; and as many of thy children as be *Gods Children* ſhall thither follow after thee. Thou leaveſt an [l] *earthly Poſſeſſion*, and a *houſe of clay*, and thou ſhalt enjoy an [m] *heavenly inheritance* and *manſion of glory*, which is purchaſed, prepared, and reſerved for thee. What haſt thou loſt? Nay, is not death unto thee *gain? Go home, go home*, and we will follow after thee.

l John 14. 1. m 2 Cor. 5. 1.

Secondly, for the *pain* in death; the [a] *fear* of death more pains many than the very *pangs* of death; for many a Chriſtian dies without any great *pangs* or *pains*. Pitch the *Anchor* of thy *Hope* on the firm *ground* of the *Word of God*, who hath promiſed *in thy* [b] *weakneſs to perfect his ſtrength*, *and* [c] *not to ſuffer thee to be tempted above that thou art able to bear*; and Chriſt will ſhortly turn all thy *temporal pains* to his *eternal joys*.

a *Timor mortis ipſa morte pejor.*

b 2 Cor. 12. 9. c 1 Cor. 10. 13.

Laſtly, as for the *terrible effects* which follow after death, they belong not unto thee being a *Member* of Chriſt; for Chriſt by his death hath taken away the *ſting* of death to the faithful; ſo that now there is [d] *no condemnation to them that are in Chriſt Jeſus*. And Chriſt hath proteſted, that [e] *he that believeth in him, hath everlaſting life, and ſhall not come into condemnation, but hath paſſed from death unto life*: Hereupon the *holy Spirit* from Heaven ſaith, *Bleſſed are the dead which die in the Lord*; and that *from thenceforth they reſt from their labours, and their works do follow them*. In reſpect therefore of the faithful, [f] *death is ſwallowed up into victory*; and his *ſting*, which is *ſin*, and the *puniſhment* thereof, is taken away by Chriſt. Hence death is called in reſpect of our *bodies*, a [g] *ſleep* and *reſt*; in reſpect of our *ſouls*, *a going to our heaveuly Father*; *a* [h] *departing in peace*; *a removing from this body to* [i] *go to the Lord*; *a*

d Rom. 8. 1. e John 5. 24. f 1 Cor. 15. g 1 Theſ. 4. h Act. 26. Apo. 14. i Joh. 14.

Ἀπόλυσις ἐν εἰρήνῃ, Luke 3. i 2 Cor. 5.

diſ-

k Phil. 1. ἀνάλυσις.

k *dissolution of soul and body to be with Christ*, What shall I say? *Precious in the sight of the Lord is the death of his Saints.* These pains are but thy *throws* and *travel*, to bring forth l *eternal life.* And who would not pass through Hell to go to Paradise, much more through death? There is nothing after death that thou needest fear: not thy *sins*; because *Christ* hath paid thy *ransom:* not the *Judge*; for he is thy *loving Brother*: not the *Grave*; for it is the *Lords Bed*: not *Hell*, for thy *Redeemer* keeps the *Keys:* not the *Devil*; for *Gods holy Angels pitch their tents about thee*, and will not leave thee, till they bring thee to Heaven. Thou wast never nearer eternal life; glorifie therefore *Christ* by a *blessed death.* Say chearfully, *Come Lord Jesus*, for thy Servant cometh unto thee: I am *willing*, Lord help my *weakness.*

l *Mors porta gloriæ*, Greg. *Janua vitæ*, Ber.

Seven sanctified Thoughts, and mournful Sighs of a sick man ready to die.

NOw forasmuch as God of his infinite mercy doth so temper our pain and sickness, that we are not always oppressed with extremity, but gives us in the midst of our extremities some respite, to ease and refresh our selves; thou must have an especial care (considering how short a time thou hast, either *for ever* to lose, or to obtain Heaven) to make use of every *breathing* time which God doth afford thee; and during that little time of *ease*, to gather *strength* against the fits of *greater anguish.* Therefore in these times of relaxation and ease, use some of these short *thoughts* and *sighs.*

The first Thought.

SEeing every man enters into this life in *tears*, passeth it in *sweat*, and ends it in *sorrow*, ah! what is there in it, that a man shhuld desire to live any longer in it? Oh! what a folly is it, that when the *Mariner* roweth with all his force to arrive at the *wished Port*;

and

and that the *Traveller* never resteth till he come to his journeys end; we *fear* to descry our *Port*, and therefore would *put back* our *Bark*, to be longer *tossed* in this continual *tempest?* we *weep* to see our *journeys end*, and therefore desire our journey to be lengthened, that we might be more tired with a *foul* and *cumbersom way*.

The spiritual sigh thereupon.

O Lord, this life is but a troublesom Pilgrimage, *few* in days, but full in evils, *Gen.* 47. 9. and I am weary of it by reason of my sins. Let me therefore (O Lord) intreat thy Majesty, in this my bed of sickness, as *Elias* did under the *Juniper-tree in his affliction.* [n] *It is now enough, O Lord, that I have lived so long* in this vale of misery; *take my soul into thy merciful hands; for I am no better than my Fathers.* [n] 1 King. 19. 4.

The second thought.

THink with what a [o] *body of sin* thou art loaden, what great *civil Wars* are contained in a *little world*; the [p] *flesh fighting against the spirit, passion* against *reason, earth* against *heaven*, and the world *within* thee banding it self for the world *without* thee; and that but *one* only mean remains to end this conflict, *death*; which (in Gods appointed time) will separate thy *Spirit* from thy *Flesh*; the pure and regenerate part of thy soul, from the part which is impure and unregenerate. [o] Rom. 7. 24. [p] James 4. 2.

The spiritual sigh upon the second thought,

[q] *O Wretched man that I am, who shall deliver me from the body of this death?* O my sweet Saviour Jesus Christ, [r] *thou hast redeemed me with thy most precious blood.* And [t] *because thou hast delivered my soul from sin, mine eyes from tears, and my feet from falling,* I do here from the very bottom of my heart, ascribe the [q] Rom. 7. 24. [r] 1 Pet. 2. Apoc. 5. 9. [t] Psalm 116. 8.

whole *praiſe* and *glory* of my ſalvation; to thy only *grace* and *mercy*; ſaying (with the holy Apoſtle)

1 Cor. 15. 57. Pſal. 145 [t] *Thanks be unto God, which hath given me the victory through our Lord Jeſus Chriſt.*

The third Thought.

THink how it behoves thee, to be aſſured that thy ſoul is *Chriſts*; for *death* hath taken ſufficient *gages* to aſſure himſelf of thy *body*, in that *all* thy ſenſes be ready to die, ſave only the ſenſe of *pain*; but ſith the *beginning* of thy being began with *pain*, marvel the leſs if thy *end* conclude with *dolors*. But if theſe *temporal* dolors (which only afflict the body) be ſo

u Iſa. 33. 14. painful, O Lord, [u] *who can endure the devouring fire? who can abide the everlaſting burnings?*

The ſpiritual ſigh upon the third Thought.

O Lord Jeſus Chriſt, the Son of the living God, who art the only *Phyſician* that canſt eaſe my *body* from pain, and reſtore my *Soul* to life eternal; put thy *Paſſion*, *Croſs*, and *Death*, betwixt my *Soul* and thy *Judgments*; and let the merits of thy *obedience* ſtand betwixt thy Fathers *Juſtice* and my *diſobedience*; and from theſe *bodily pains* receive my ſoul into thine everlaſting peace; for I cry unto thee with *Stephen*,

x Act. 7. 59. [x] *Lord Jeſus receive my ſpirit.*

The fourth Thought.

THink that the *worſt* that *death* can do, is but to ſend thy ſoul, ſooner than thy fleſh would be willing, to *Chriſt*, and his heavenly Joys: Remember, that *that worſt* is thy *beſt hope*. The *worſt* therefore of death, is rather a help than a harm.

The ſpiritual ſigh upon the fourth Thought.

O Lord Jeſus Chriſt, the Saviour of all them that put their truſt in thee, forſake not him, that in miſe-

misery flieth unto thy Grace for succour and mercy; O sound that sweet voice in the ears of my soul, which thou spakest unto the penitent *Thief* on the Cross, [y] *This day thou shalt be with me in Paradise*: For I, O Lord, do (with the Apostle) from my soul speak unto thee, [z] *I desire to be dissolved, and to be with Christ.*

[y] Luke 23. 43.
[z] Phil 1. 23.

The fifth Thought.

THink (if thou fearest to die) [a] *That in Mount Sion there is no death; for* [b] *he that believeth in Christ shall never die.* And if thou desirest to live, without doubt the *life eternal* (whereunto this death is a *passage*) *surpasseth all.* There do all the faithful departed (having ended their miseries) live with Christ in joys; and thither shall all the godly, which *survive*, be gathered out of their troubles to enjoy with him *eternal rest.*

[a] Isa. 25. 7. 8.
[b] John 11. 25.

The spiritual sigh on the fifth Thought.

O Lord, who seest the malice of Satan, who (not contenting himself, [c] *like a roaring Lion all the days* and *nights* of our life, to seek our destruction) shews himself busiest, when thy children are *weakest*, and neerest to their end: *O Lord reprove him*, and preserve my soul. He seeks to terrifie me with death, which my sins have *deserved*, but let thy *holy Spirit* comfort my soul with the assurance of eternal life, which thy blood hath purchased. Asswage my *pain*, increase my *patience*, and (if it be thy blessed will) end my *troubles*; for my soul beseecheth thee with old blessed *Simeon*, [d] *Lord now let me thy servant depart in peace, according to thy word.*

[c] 1 Pet. 5. 8.
[d] Luke 2. 27.

The sixth Thought.

THink with thy self what a blessing God hath bestowed upon thee above *many millions* in the world; that whereas they are either Pagans, who worship not the true God; or Idolaters, who worship

whole *praiſe* and *glory* of my ſalvation, to thy only *grace* and *mercy*; ſaying (with the holy Apoſtle)

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The sixth Thought.

THink with thy self what a blessing God hath bestowed upon thee above *many millions* in the world; that whereas they are either Pagans, who worship not the true God; or Idolaters, who worship

the true God falsly: thou hast lived in a *true Christian Church*, and hast grace to die in the *true Christian Faith*, and to be buried in the *Sepulchre of Gods Servants*, who all wait for the [c] *hope of Israel*, the raising of their bodies in the [f] *resurrection* of the *just*.

[f] Acts 26. 6 7. [f] Luke 14. 14.

The spiritual sigh upon the sixth thought.

O Lord Jesus Christ, [g] *who art the Resurrection and the life, in whom whosoever believeth shall live though he were dead; I believe that whosoever liveth, and believeth in thee shall never die.* [h] *I know that I shall rise again in the resurrection of the last day: for I am sure, that thou my Redeemer livest.* [i] *And though that after my death worms destroy this body, yet I shall see thee, my Lord, and my God, in this flesh.*

[g] John 11. 25, 26. [h] Ver. 25. [i] Job 19. 25, 26.

Grant therefore, O Christ, for thy bitter Death and Passions sake, that at that day I may be *one* of them to whom thou wilt pronounce that joyful sentence, [k] *Come ye blessed of my Father, inherit the Kingdom prepared for you before the foundation of the world.*

[k] Matth. 25. 34.

The seventh Thought.

THink with thy self how *Christ* indured for thee a [l] *cursed death*, and the [m] *wrath of God* which was due unto thy sins; and what terrible pains and cruel torments the *Apostles* and *Martyrs* have voluntarily suffered for the defence of Christs Faith, when they might have lived by *dissembling* or *denying him*; how much more willing shouldest thou be to depart in the *faith of Christ*, having less pains to torment thee, and more means to comfort thee.

[l] Gal. 3. 13. [m] Lam. 1. 12.

The spiritual sigh upon the seventh Thought.

O Lord, my sins have deserved the *pains of Hell and eternal death*; much more these *fatherly corrections*, wherewith thou dost afflict me: [n] *But O blessed Lamb of God, which takest away the sins of the world,*

[n] John 1. 29. Apoc. 5. 11. Luke 23. 22.

world, have mercy upon me, and waſh away all my filthy ſins with thy moſt precious Blood, and receive my ſoul into thy heavenly Kingdom; for [o] *into thy hands, O Father, I commend my ſpirit, and thou haſt redeemed me, O Lord, thou God of truth.*

o Pſal. 31. 5.

The ſick perſon ought now to ſend for ſome godly and religious Paſtor.

IN any wiſe, remember (if conveniently it may be) to ſend for ſome godly and religious *Paſtor*; not only to *pray* for thee at thy death (for God in ſuch a caſe hath promiſed *to hear the Prayers of the righteous* [p] *Prophets, and* [q] *Elders of the Church*) but alſo upon thy *confeſſion*, and *unfeigned repentance* to *abſolve* thee of thy ſins. For as Chriſt hath given him a *calling* to * *baptize thee unto repentance for the remiſſion of thy ſins*; ſo hath he likewiſe given him a *calling*, and [r] *power*, and [s] *authority* (upon repentance) *to abſolve thee from thy ſins.* [t] *I will give thee the Keys of the Kingdom of Heaven; and whatſoever thou ſhalt bind upon earth ſhall be bound in heaven; and whatſoever thou ſhalt looſe on earth ſhall be looſed in heaven.* And again, [u] *Verily I ſay unto you, Whatſoever ye bind in earth, ſhall be bound in heaven; and whatſoever ye looſe in earth ſhall be looſed in heaven.* And again, *Receive ye the Holy Ghoſt*: [x] *Whoſoever ſins ye remit, they are remitted unto them; and whoſoever ſins ye retain, they are retained.* This Doctrine was as antient in the Church of God, as *Job*; for *Elihu* tells him, [y] *That when God ſtrikes a man with malady on his bed, ſo that his ſoul draweth near the grave, and his life to the buriers: if there be any meſſenger with him, or any interpreter, one of a thouſand, to declare unto man his righteouſneſs, then will he have mercy upon him*, &c. And anſwerable thereunto (ſaith St. *James*) [z] *If the ſick have committed ſins* (upon his Repentance, and the Prayers of the Elders) *they ſhall be forgiven him.* [a] *Theſe have power to ſhut Heaven, and* [b] *to deliver* (the ſcandalous

p Gen. 20. 7. q Jer. 18. 20. & 3. 1. Ezek. 4. 14. r 1 Sam. 9. 7. and 21. 19, 22. s James 5. 14, 15. 16. * Mat. 1. 4. Acts 19. 4. t 1 Cor. 4. 5. u 1 Cor. 10. 5. x Mat. 16. 19. y Job 33. 23. z James 5. 17, 18. a Apoc. 11. 6. b 1 Cor. 5. 5.

lous impenitent ſinner) *to Satan*: For, [c] *the weapons of their warfare are not carnal, but mighty, through God, to caſt down*, &c. *and to have* [d] *vengeance in readineſs againſt all diſobedience.* They have the *key of looſing*, therefore the power of *abſolving*.

c 2 Cor. 10. 3.

d Mat. 16.

The *Biſhops* and *Paſtors* of the Church do not forgive ſins by any [e] *abſolute power* of their own (for ſo only Chriſt their Maſter forgiveth ſins) but *miniſterially* as the *ſervants* of Chriſt, and *Stewards* to whoſe fidelity their Lord and Maſter hath committed his *Keys*: and that is, when they do *declare* and *pronounce*, either *publickly*, or *privately*, by the Word of God, what *bindeth*, what *looſeth*; and the *mercies* of God to penitent ſinners, or his *judgments* to impenitent and obſtinate perſons; and ſo do apply the *general promiſes* or *threatnings* to the *penitent* or *impenitent*: For Chriſt from Heaven doth *by them* (as by his Miniſters on Earth) declare whom he remitteth and bindeth, and *to whom he will open the gates of heaven*, and *againſt whom he will ſhut them.* And therefore it is not ſaid, *Whoſe ſins ye ſignifie to be remitted*, but *whoſe ſins ye remit.* They then do remit ſins, becauſe Chriſt *by their Miniſtry remitteth ſins*, as *Chriſt* by his *Diſciples looſed Lazarus*, *John* 11. 44. And as no water could waſh away *Naaman*'s Lepry, but the waters of *Jordan* (though other Rivers were as clear) becauſe the *promiſe* was annexed unto the water of *Jordan*, and not of other Rivers: ſo though another man may pronounce the *ſame words*, yet have they not the like *efficacy* and *power* to work on the conſcience, as when they are pronounced from the mouth of [f] *Chriſts Miniſters*, becauſe that the [g] *promiſe* is annexed to the *Word* of God, in their *mouths*: For them hath he

e *Miniſtri peccata remittunt non* αὐτεξουσίως *ſed* διακονικῶς 1 Cor. 5. 4. 1 Cor. 4. 1, 2. Acts 13. 38.

f To this end ſaith *Baſil.* in Aſcet. c. 13.

Chriſtus omnibus Paſtoribus & Doctoribus Eccleſiæ ἴσην παρέχει ἐξουσίαν, *æqualem tribuit poteſtatem; ejus ſignum eſt, quod omnes ex æquo ligant & ſolvunt, ut Petrus.* Papiſts dare not deny this. *Quilibet ſacerdos (quantum eſt ex virtute clavium) habet poteſtatem indifferenter in omnes.* In ſupplement. Thomæ. 4. 6. Verſe 10. g John 20. 22, 23.

choſen,

[h] *chosen*, [i] *separated*, and [k] *set apart* for this *work*; and to them he hath committed the [l] *Ministry, and word of reconciliation*; by their holy [m] *calling* and [n] *ordination* they have received the [o] *Holy Ghost*, and the *ministerial power* of [p] *binding* and *loosing*: They are *sent forth* of the *Holy Ghost for this work whereunto he hath called them*. And *Christ* gives his Ministers power to forgive sins to the penitent in the same words that he teacheth us in the Lords Prayer to desire God to forgive us our sins; to assure all penitent sinners, that *God* by his Ministers absolution doth fully, through the merits of *Christs* Blood, forgive them all their sins. So that what Christ decreeth in Heaven, in *foro judicis*, the same he declareth on earth by his *reconciling Ministers*, *in foro pœnitentiæ*; so that as God hath *reconciled the world to himself by Jesus Christ*; *so hath he* (saith the Apostle) *given unto us the ministry of this reconciliation*.

He that sent them to *Baptize*, saying, *Go and teach all nations, baptizing them*, &c. sent them also to remit sins, saying, [q] *As my Father sent me, so send I you*; *whosoever sins ye remit, they are remitted unto them*, &c. As therefore none can *Baptize* (though he use the same *water* and *words*) but only the *lawful Minister* which Christ hath [r] *called and authorized to this divine and Ministerial function*; so though others may *comfort* with *good words*, yet none can *absolve* from sin, but only those to whom Christ both committed the holy [s] *Ministry and word of reconciliation*; and of their *absolution* Christ speaketh, [t] *he that heareth you heareth me*. In a *doubtful* Title thou wilt ask the counsel of the *skilful Lawyer*, in peril of sickness thou wilt know the advice of thy *learned Physician*; and is there no danger in *dread* of *damnation* for a *sinner* to be his own *Judge?*

Judicious [u] *Calvin* teacheth this point of doctrine most plainly, *Etsi omnes mutuò nos debeamus consolari*, &c. *Although* (saith he) *we ought to comfort and confirm one another in the confidence of Gods mercy, yet we see that*

[h] Acts 1. 24.
[i] Acts 13. 2.
[k] Rom. 1. 1.
[l] 2 Cor. 5. 18, 19.
[m] Acts 13. 1 Cor. 1. 1. Heb. 5. 4.
[n] Tit. 1. 5.
[o] John 20. 22, 23. Acts 13. 24.
[p] John 20. 23.
[q] John 20. 12, 13.
[r] 2 Cor. 2. 7, 11. Heb. 5. 4.
[s] 2 Cor. 5. 18. 19.
[t] Luke 10. 16.
[u] *Lib.* 4. *Inst. c.* 4. *sect.* 12.

the Ministers are appointed as witnesses and sureties to ascertain our consciences of the remission of sins; insomuch as they are said to remit sins, and to lose souls. Let every faithful man therefore remember that it is his duty (if inwardly he be vexed and afflicted with the sense of his sins) not to neglect that remedy which is offered unto him by the Lord, to wit, *that (for the easing of his conscience) he make private confession of his sins unto his Pastor, and that he desire his private endeavour for the application of some comfort unto his soul, whose office it is (both publickly and privately) to administer Evangelical Consolation to Gods people.*

* *In Antith. Papatus & Christian. vol. 1. fol. 26.*

* Luth. tom. 6. *fol.* 109. *& seq.*

* Witness our Liturgy. D. *Holland* absolved, D. *Reynolds*, who not being able to speak, kissed the hand wherewith he was absolved.

* Apoc. 3. 7. Mat. 2. 7. Luke 5. 2.

* Mat. 16. 19.

* 1 Cor. 4. 1. * 1 Cor. 5. 20. *Ministerii clavis duplex est, una scientia discernendi.* 1 Cor. 12. 10. 1 John 4. 1. Jer. 25. 15. *Alia est potestas ligandi & absolvendi.* John 20. Mark 27. 4. Hel. 7. 21, 27, 28. Heb. 8. 4. Heb. 7. 15.

Beza * highly commendeth this practice; and *Luther* saith, * *That he had rather lose a thousand worlds, than suffer private confession to be thrust out of the Church.* Our *Church* hath ever most * *soundly* maintained the truth of this Doctrine, but most justly abolished the tyrannous and Antichristian abuse of *Popish auricular confession*, which they thrust upon the *souls* of *Christians* as an *expiatory sacrifice*, and a *meritorious satisfaction for sin*, racking their consciences to *confess*, when they feel no distress, and to enumerate all their sins, which is impossible, that by this means they might *dive* into the secrets of all men, which oft-times hath proved pernicious, not only to *private persons*, but also to *publick States*. But the truth of Gods word is, that no person having received *Orders* in the *Church* of *Rome*, can truly *absolve* a sinner; for the keys of *absolution* are two; the one is the key of *Authority*, and that *only* * Christ hath; the other is the key of *Ministry*,, and this he * gives to his *Ministers*, who are therefore called the *Ministers of Christ*; *The* * *Stewards of Gods Mysteries*; *The* * *Embassadors of reconciliation*, *Bishops*, *Pastors*, *Elders*, &c. But *Christ* never

ordained

ordained in the New Testament any order of *sacrificing* Priests: neither is the name of ἱερεὺς, which properly signifieth *Sacerdos*, or *sacrificing Priest*, given to any Officer of Christ, in all the New Testament: Neither do we read in all the New Testament of any who confessed himself to a *Priest*, but *Judas*. Neither is there any *real Priest* in the New Testament but *only Christ*. Neither is there any part of *his Priesthood* to be now accomplished on *earth*, but that which he fulfilleth in *heaven*, by *making intercession* for us. Seeing therefore Christ never ordained any order of *sacrificing Priests*, and that Popish Priests scorn the name of *Ministers of the Gospel*, to whom only Christ committed his *Keys*, it necessarily followeth, that no *Popish Priest* can truly either *excommunicate* or *absolve* any sinner, or have any *lawful* right to meddle with *Christs Keys*. But the *Antichristian abuse* of this Divine Ordinance should not abolish the *lawful use* thereof betwixt Christians and their Pastors in *cases* of *distress of conscience*, for which it was chiefly ordained.

And verily, there is not any means more excellent to *humble a proud heart*, nor to *raise* up an *humble spirit*, than this spiritual conference betwixt the Pastors and the people committed to their charge. If any *sin* therefore troubleth thy *Conscience*, confess it to *Gods Minister*, ask his *counsel*; and if thou dost truly repent, receive his *Absolution*. And then doubt not, *in foro Conscientiæ*, but thy sins be as verily forgiven on earth, as if thou didst hear Christ himself, *in foro Judicii*, *pronouncing* them to be forgiven in Heaven. *Qui vos audit, me audit*, Luke 10. 19. he that heareth you, heareth me. Try this and tell me whether thou shalt not find more ease in thy conscience, than can be expressed in words. Did prophane men consider the *dignity* of their divine calling, they would the more honour the *Calling*, and reverence the *Persons*.

The sick man (having thus eased his conscience, and

and received his *Absolution*) may do well (having a convenient number of faithful Christians joyned with him) to receive the *holy Sacrament* of the *Lords Supper*; to encourage him in his *Faith*, to discourage the *Devil* in his *assaults*. In this respect the [a] *Council* of *Nice* termeth this Sacrament, *Viaticum*, the *souls provision for her journey*. And albeit the *Lords Supper* be an Ecclesiastical action, yet forasmuch as our *Lord* (the first Institutor) celebrated it in a [b] private house, and that [c] St. *Paul* termeth the houses of Christians, the *Churches* of *Christ*, and that [d] Christ himself hath promised *to be in the midst of the faithful, where but two or three are gathered together in his name*: I see no reason, but if Christians *desire* it (when they are not through sickness able to come to the *Church*) but that they should receive, and Pastors ought to administer unto them the Sacraments at home. He sheweth more simplicity than knowledge, who thinks that this savours of a *private Mass*. For a Mass is called *private*, not because it is said in a private house, but because (as Bishop [e] *Jewel* teacheth out of [f] *Aquinas*) the Priest receiveth the Sacrament himself alone, without distribution made unto others; and then it is private, although the whole Parish be present and look upon him. There is as much difference between such a Communion, and the *Antichristian Idol* of a private *Mass*, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion, *Christ* his *Institution* is observed, many faithful Brethren meet together and *tarry one for another*, Christ his death is remembred and shewed, and the Minister together with the faithful, and the sick party do communicate. Mr. *Calvin* saith, [g] *That he doth very willingly admit administring of the Communion to them that are sick, when the case and opportunity*

a *Con. Nice. Can.* 12.

b Mat. 16. 18. Luke 22. 12.

c Rom. 16. 5. Phil. 5. 5.

d Mat. 18. 20.

e *Jewel against Harding, Art.* 1 of Private Mass *fol.* 4.

f *In missis privatis sufficit si unus præsens, scilicet Minister, qui populi totius personam gerit, Aqu. par.* 3. *q.* 8. *art.* 5.

g *De exemplo administrationem ita sentio, libenter admittendum esse hunc morem, ut apud ægrotos celebretur communio, cum ita res & opportunitas ferat, Epist.* 51.

portunity so requireth. And in [h] another place he saith, *That he hath many weighty reasons to compel him not to deny the Lords Supper unto the sick.* Yet I would wish all Christians to use to receive often (in their health) especially once every month with the whole Church; for then they shall not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as Mr. *Perkins* saith very well, [i] *The fruit and efficacy of the Sacrament is not to be restrained to the time of receiving; but it extends it self to the whole time of mans life afterwards:* the efficacy whereof did men throughly understand, they should not need to be so often exhorted to receive it.

h *Cur cœnam ægrotis negandum esse non arbitror, multæ & graves causæ me impellunt, Epi.* 31. 1.

i *Perkins* his right way to dying.

[k] *Pastores omnes hic exoratos vellem, ut in hujus controversiæ statum penitius introspiciant: nec fideles hac vita migrantes & panem vitæ petentes, viatico suo fraudari sinant, ne lugubris ista in iis adimpleatur lamentatio;* [l] Parvuli panem petunt, & non est qui frangat eis.

k *Admonitio ad Pastores.*

l Lam. 4. 4.

As therefore when a *wicked liver* dieth, he may say to death, as *Ahab* said to *Eliah*, [m] *Hast thou found me, O mine enemy?* So on the other side, when it is told a penitent sinner, that death knocks at the door, and begins to look him in the face; he may say of Death, as *David* said of *Ahimaaz*, [n] *Let him come*, and welcome, *for he is a good man, and cometh with good tidings*: he is the messenger of Christ, and bringeth unto me the joyful news of eternal life. And as the *Red Sea* was a gulf to drown the *Egyptians* to destruction; but a passage to the *Israelites*, to convey them to *Canaans* possession: so death to the wicked, is a *sink* to hell and condemnation; but to the godly, the gate to everlasting life and salvation. And *one day* of a [o] *blessed death* will make an amends for *all* the *sorrows* of a *bitter life*.

m 1 Kings 12. 20.

n 2 Sam. 28. 28. *Ut moriare pius, vivere disce pie.*

o *Summum hominis bonum, bonus ex hac vita exitus.*

When therefore thou perceivest thy Soul departing from thy Body, pray with thy tongue if thou canst, else

else pray in thy heart and mind, these words, fixing the eyes of thy Soul upon *Jesus Christ* thy Saviour.

A Prayer at the yielding up of the Ghost.

p John 1. 19. O *Lamb of God*, which by thy blood hast taken away the sins of the world, have mercy upon me a sinner, q *Lord Jesus receive my spirit.* Amen.

q Luke 23. 43.

When the sick party is departing, let the faithful that are present kneel down, and commend his Soul to God, in these or the like words.

r Psal. 46. 1. s Psal. 49. O Gracious God, and merciful Father, *who art our refuge and* r *strength, and a very present help in trouble*; lift up the s *light of thy favourable countenance* at this instant upon thy servant that now cometh to appear in thy presence: *wash away*, good Lord, all *his sins*, by the merits of t *Christ Jesus Blood*, that they may never be laid to his charge. Increase his *faith*, preserve and keep safe his *Soul* from the danger of the *Devil* and his wicked *Angels*. Comfort him with thy holy Spirit, cause him now to feel that thou art his *loving Father*, and that he is thy Child by *Adoption*, and *Grace*. Save, O Christ, the price of thine own Blood, and suffer him not to be lost, whom thou hast bought so dearly. Receive his *Soul* as thou didst the *penitent Thief*, into thy heavenly *Paradise*. Let thy blessed *Angels* conduct him thither, as they carried the Soul of *Lazarus*: and grant unto him a joyful resurrection at the last day. O Father, hear us for him, and hear thine *own Son*, our only *Mediator*, that *sits at thy right hand*, for *him* and *us all*; even for the merits of that bitter Death and Passion which he hath suffered for us. In confidence whereof we now recommend his Soul into thy fatherly hands: in that blessed Prayer which our Saviour hath taught us in all times of our troubles to say unto thee, *Our Father*, &c.

t 1 John 1. 7.

Thus far of the Practice of Piety in dying in the Lord.

Now

Now followeth the Practice of Piety in dying for the Lord.

THE *Practice of Piety* in dying *for* the Lord, is termed *Martyrdom.*

" *Martyrdom is the Testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kind of death: to invite* many, and *to confirm* all, *to embrace the truth thereof,* To this kind of death Christ hath promised a *Crown*: *Be thou faithful unto the death, and I will give thee the crown of life.* Which promise the Church so firmly believeth, that they termed " *Martyrdom* it self, a *Crown.* And God, to animate Christians to this excellent prize, would, by a *prediction,* that *Stephen* the first Christian *Martyr* should have his name of a *Crown.*

Of *Martyrdom* there are three kinds.

1. *Sola voluntate,* in will only, as *John* the *Evangelist,* who (being boyled in a Cauldron of Oyl) came out rather *anointed* than *sod*: and died of old age at *Ephesus.*

2. *Solo opere,* in deed only: as the *Innocents* of *Bethlehem.*

3. *Voluntate & opere,* both in will and deed: as in the Primitive Church, *Stephen, Polycarpus, Ignatius, Laurentius, Romanus, Antiochianus,* and thousands. And in our days, *Cranmer, Latimer, Hooper, Ridley, Farrar, Bradford, Philpot, Sanders, Glover, Taylor,* and others innumerable: whose *fiery zeal* to Gods truth, brought them to the *flames* of Martyrdom, to seal Christ's *Faith.* It is * not the *cruelty* of the death, but the *innocency* and *holiness* of the cause, that maketh a Martyr. Neither is an *erroneous* conscience a sufficient warrant to suffer *Martyrdom*: because *Science* in Gods Word must direct *Conscience* in mans heart. For they who killed the Apostles in their erro-

n 1 Cor. 12, 13. *Sanguis Martyrum, semen Ecclesiæ.*

w *Martyres acceperunt, non dederunt coronas,* Leo. *Martyrio coronatus.* Eus. usuall. δίδου σοι τὸν στέφανον τῆς ζωῆς. Ap. 2. 10. *Bern. Ser.* in fest. Innoc. Frid. Nausea in vit. Johan. Flores Hist. ad An. 65. Mat. 2. Acts 7. *Acts and Mon.* 1 Pet. 2. 10. *Causa non passio, facit Martyrem,* Aug. epi. x *Non*

mores, sed mores, Dr. Bays. Tho. Aquin. 1. 2. quæst. 19. art. 6.

neous

neous Consciences, thought [y] *they did God good service*: and [z] *Paul* of *zeal* breathed out *slaughters against the Lords Saints*. Now whether the cause of our *Seminary Priests* and *Jesuites* be so *holy*, *true*, and *innocent*, as that it may *warrant* their Conscience to *suffer death*, and to *hazzard* their *eternal salvation* thereon: let [a] *Pauls* Epistle written to the *antient* Christian *Romans*, (but against our *new Antichristian Romans*) be judge. And it will plainly appear, that the Doctrine which St. *Paul* taught to the antient Church of *Rome*, is *ex diametro* opposite in 26. fundamental points of true Religion, to that which the new Church of *Rome* teacheth and maintaineth. For St. *Paul* taught the Primitive Church of *Rome*,

y John 16. 2.
z Acts 9. 1. Phil. 3. 6.
a Epistola ad Romanos, is now, Epistola in Romanos.

1. That our *Election* is of Gods *free Grace*, and not *ex operibus præviſis*, Rom. 9. 11. Rom. 11. 5, 6.

2. That we are *justified* before God by *Faith only*, without *good works*, Rom. 3. 20, 28. Rom. 4. 2, &c. Rom. 7. 17.

3. That the *good works of the regenerate*, are not of their *own condignity meritorious*, nor such as can deserve Heaven, Rom. 8. 8. Rom. 11. 6. Rom. 6. 23.

4. That *those Books only* are *Gods Oracles* and *Canonical Scripture*, which were committed to the *custody* and *credit* of the *Jews*, Rom. 3. 2. Rom. 12. Rom. 16. 16. such were never the *Apocrypha*.

5. That the *holy Scriptures* have *Gods* [b] authority, Rom. 9. 17. Rom. 3. 4. Rom. 11. 32. conferred with Gal. 3. 22. Therefore *above* the authority of the *Church*.

b Note that the *Scripture saith*, and *God saith*, the *Scripture concludeth*, is all one with *Paul*.

6. That all, as well *Laity* as *Clergy*, that will be saved, must familiarly *read or know the holy Scriptures*, Rom. 15. 4. Rom. 10. 1. 2, 8. Rom. 16. 26.

7. That all [c] *Images* made of the *true God* are very *Idols*, Rom. 1. 23. and Rom. 2. 22. conferred.

c τοῦ εἰδώλου, Having reference to what he spake before, Rom. 1. 23. of Images.

8. That

8. That to *bow* the *knee religiously* to an *Image*, or to worſhip any creature, is meer *Idolatry*, Rom. 11. 4. and a *lying ſervice*, Rom. 1. 25.

9. That we muſt not pray unto any but to God *only*, in whom we believe, Rom. 10. 13, 14. Rom. 8. 15, 27. Therefore not to *Saints* and *Angels*.

10. That *Chriſt* is our *only Interceſſor* in Heaven, Rom. 8. 34. Rom. 5. 2. Rom. 16. 27.

11. That the *only Sacrifice* of Chriſtians, is nothing but the *ſpiritual ſacrificing of their Souls* and *Bodies* to ſerve God in *holineſs* and *righteouſneſs*, Rom. 12. 1. Rom. 15. 16. therefore no *real* ſacrificing of Chriſt in the Maſs.

12. That the *Religious* Worſhip called *dulia*, as well as *latria*, belongeth to *God alone*, Rom. 1. 9. Rom. 12. 11. Rom. 16. 18. conferred.

13. That all Chriſtians are to *pray* unto God in their *own native language*, Rom. 14. 11.

14. That we have not of our ſelves, in the *ſtate of corruption*, *free-will unto good*, Rom. 7. 18. &c. Rom. 9. 16.

15. That Concupiſcence in the *regenerate*, is ſin, Rom. 7. 7, 8, 10.

16. That the Sacraments do not *confer* grace *ex opere operato*, but *ſign* and *ſeal* that it is conferred already unto us, Rom. 4. 11, 12. Rom. 2. 28, 29.

17. That every true believing Chriſtian may in this life be *aſſured of his ſalvation*, Rom. 8. 9, 16, 35, &c.

18. That no man in this life, ſince *Adam*'s *fall*, can perfectly *fulfil* the Commandments of God, Rom. 7. 19, &c. Rom. 3. 19, &c. Rom. 11. 32.

19. That to place Religion in the *difference of meats and days*, is ſuperſtitious, Rom. 14. 3, 5, 6, 17. 23.

20. That the *imputed righteouſneſs* of Chriſt, is that only that makes us juſt before God, Rom. 4. 9. 17. 23.

21. That

21. That Christs *flesh* was made of the *Seed of David*, by *Incarnation*; not of a *Wafer-Cake* by *Transubstantiation*, Rom. 1. 3.

22. That all *true* Christians are *Saints*, and not those whom the Pope only doth *Canonize*, Rom. 1. 7. Rom. 8. 27. Rom. 15. 31. Rom. 16. 2. & 15. Rom. 15. 25.

23. That *Ipse*, Christ the *God of Peace*, and not *Ipsa*, the *Woman*, should bruise the *Serpents head*, Rom. 16. 20.

24. That every Soul must of *conscience be subject*, and pay *tribute* to the *Higher Powers*, that is, the Magistrates which bear the *Sword*, Rom. 13. 1, 3, &c. and therefore the *Pope* and *Prelates* must be subject to their *Emperors*, *Kings*, and *Magistrates*, unless they will bring damnation upon their souls, as *Traytors* that *resist God* and his *Ordinance*, Rom. 13. 2.

25. That *Paul (not Peter)* was ordained by the *grace of God*, to be the *chief Apostle* of the *Gentiles*, and consequently of *Rome*, the chief City of the *Gentiles*, [d] Rom. 15. 15, 16, 19, 20, &c. Rom. 11. 14. Rom. 16. 4.

[d] It seems by *Rom.* 15. 20, 29 and the whole last Chapter, that the Christians who were in *Rome* before *Paul* came thither, were converted by those Preachers whom he had sent thither before him: for he calls them *his helpers*, ver. 2. 9. *kinsmen*, v. 7. 13. *fellow-prisoners*, v. 7. *the fruits of Achaia*, where he had preached, v. 7 *all familiar to him, and to Tertius*, who writ the Epistle, v. 22. And therefore they came so joyfully to meet *Paul* at *Appii forum*, hearing that he was coming towards *Rome*, Acts 28. 15.

26. That the *Church of Rome may erre and fall away* from the true Faith, as well as the *Church of Jerusalem*, or any other *particular Church*, Rom. 11. 20, 21, 22.

And seeing the *new upstart Church of Rome* teacheth in all these, and in innumerable other points, clean contrary to that which the Apostles taught the *Primitive Romans*, let *God* and this *Epistle* judge betwixt them and us, whether of us both stands in the *true Antient Catholick Faith*, which the *Apostle* taught the

old

old Romans? And whether we have not done well to *depart* from them, ſo far as they have departed from the *Apoſtles doctrine?* And whether it be not better to return to Saint *Pauls* truth, than ſtill to continue in *Romes* error? And if this be true, then let *Jeſuits* and *Seminary Prieſts* take heed and fear, leſt it be not *Faith*, but *Faction*; not *Truth*, but *Treaſon*; not *Religion*, but *Rebellion*; beginning at *Tibur*, and ending at *Tyburn*, which is the cauſe of their death. And being ſent from a troubleſome *Apoſtatical Sea*, rather than from a peaceable *Apoſtolical Seat*; becauſe they cannot be ſuffered to perſwade *Subjects* to break their *Oaths*, and to withdraw their *Allegiance* from their *Sovereign*, to raiſe Rebellion, to move Invaſion, to ſtabb and poiſon *Queens*, to kill and murther *Kings*, to blow up whole States with *Gun-powder*; they deſperately caſt away their own *bodies* to be hanged and quartered, and (their *ſouls* ſaved, if they belong to God) I wiſh [e] *ſuch honour to all his Saints* that ſends them. And I have *juſt* cauſe to fear, that the Miracles of *Lypſius*'s two Ladies, *Bluntſtones* Boy, *Garnets* ſtraw, and the *Maids* fiery Apron, will not ſuffice to clear, that theſe men are not [f] *Murtherers* of themſelves rather than *Martyrs of Chriſt*.

[e] Pſal. 149. 9.

And with what *conſcience* can any *Papiſt* count *Garnet* a *Martyr*, when his *own* Conſcience forced him to *confeſs*, that it was for *Treaſon*, and not for *Religion* that he died? But if the Prieſts of ſuch a *Gunpowder* Goſpel be *Martyrs*, I marvel who are *Murtherers?* If they be *Saints*, who are *Scythians?* and who are *Cannibals*, if they be *Catholicks?*

[f] *Ut Alexandri cauſa iis qui illam ſcire cupiunt pateſiat, judicatus eſt Epheſi ab Æmilio Frontino Proconſule, non propter profeſſionis nomen, ſed propter perpetrata latrocinia, cum jam eſſet prævaricator (& proditor)* Euſeb. *Hiſt. Eccleſ. lib.* 5. *cap.* 18.

But leaving theſe, if they will be filthy, to their filthineſs ſtill, let us (to whoſe fidelity the Lord hath committed his [g] *true faith*, as a precious *depoſitum*) pray unto God, that we may lead a holy *life*, anſwer-

[g] 1 Tim. 6. 20.

able to our holy *faith*, in *Piety* to *Christ*, and [h] *Obedience* to our *King*: and if our Saviour ſhall ever [i] *count us worthy that honour to ſuffer Martyrdom* for his *Goſpels* ſake, be it by open *burning* at the Stake, as in Queen *Maries days*; or by ſecret *murdering*, as in the *Inquiſition-houſe*; or by outragious *maſſacring*, as in the *Pariſians Mattens*; in being *blown up* with *Gunpowder*, as was intended in the *Parliament-houſe*; we may have grace to pray for the aſſiſtance of his *holy Spirit*, ſo to ſtrengthen our *frailty*, and to defend his *cauſe*, as that we may ſeal with our *deaths* the *Evangelical* truth which we have profeſſed in our *lives*: That in the days of our lives we may be [k] *bleſſed* by his *Word*, in the *day* of *death*, be bleſſed in the *Lord*; and in the day of *Judgment* be the *bleſſed* of his *Father*. [l] *Even ſo grant Lord Jeſus*, Amen.

[g] Prov. 24. 21. [h] 1 Pet. 2. 17. [i] Acts 5. 41. [k] Luke 11 28. Apoc. 14. 13. Mat. 25. 24. [l] Apoc. 22. 20.

A Divine Colloquy between the Soul and her Saviour, concerning the effectual merits of his dolorous Paſſion.

Soul.

LOrd, wherefore didſt thou waſh thy Diſciples feet?

Chriſt. To teach thee how thou ſhouldeſt *prepare* thy ſelf to come to my Supper.

S. *Lord why wouldeſt thou waſh them thy ſelf?* John 13. 14.

C. To teach thee humility, if thou wilt be my Diſciple.

S. *Lord, wherefore didſt thou before thy death inſtitute thy laſt Supper?* Luke 22. 19.

C. That thou mighteſt the better remember my *death*, and be aſſured that all the *merits* thereof are thine.

S. *Lord, wherefore wouldeſt thou go to ſuch a place, where* Judas *knew to find thee?* John 18. 2.

C. That thou mighteſt know that I went as willingly

lingly to ſuffer for thy ſin, as ever thou wenteſt to any place to commit a ſin.

S. *Lord, wherefore wouldeſt thou begin thy Paſſion in a Garden?* John 18. 1.

C. Becauſe that in a Garden thy ſin took *firſt* beginning, *Gen.* 3. 3.

S. *Lord, wherefore did thy three ſelect Diſciples fall ſo faſt aſleep, when thou beganſt to fall into thy agony?* Mat. 26. 40.

C. To ſhew that I *alone* wrought the work of thy Redemption, *Iſa* 63. 5.

S. *Lord, why were there ſo many plots and ſnares laid for thee?* Mat. 26. 4. Pſal. 9. 2, 3.

C. That I might make thee to eſcape *all the ſnares* of the ghoſtly hunter.

S. *Lord, why wouldeſt thou ſuffer* Judas *(betraying thee) to kiſs thee?* Mat. 26. 49.

C. That by enduring the words of *diſſembling lips*, I might there begin to expiate ſin, where Satan *firſt* brought it into the world, *Gen.* 3. 4, 5.

S. *Lord, why wouldeſt thou be ſold for thirty pieces of ſilver?* Mat. 27. 3.

C. That I might free thee from *perpetual bondage.*

S. *Lord, why didſt thou pray with ſuch ſtrong crying and tears?* Mat. 26. 9. Heb. 5. 7.

C. That I might quench the *fury* of Gods *Juſtice*, which was ſo *fiercely* kindled againſt thee.

S. *Lord, why waſt thou ſo afraid, and caſt into ſuch an Agony?* Luke 22. 44.

C. That ſuffering the wrath due to thy ſins, thou mighteſt be more *ſecure* in thy death, and find more *comfort* in thy croſſes.

S. *Lord, wherefore didſt thou pray ſo oft, and ſo earneſtly, that the cup might paſs from thee?* Matth. 26. 39, 42, 44.

C. That thou mighteſt perceive the horror of that *curſe* and *wrath*, which being due to *thy ſins*, I was

then to drink, and endure for thee, *Gal.* 3. 13.

S. *Lord, wherefore didſt thou after thy wiſh, ſubmit thy will to the will of thy Father?*

C. To teach thee what thou ſhouldeſt do in all thy afflictions, and how *willingly* thou ſhouldeſt yield to *bear with patience* that Croſs which thou ſeeſt to come from the juſt hand of thy heavenly *Father.*

S. *Lord, wherefore didſt thou ſweat ſuch drops of water and blood?* Luke 22. 44.

C. That I might *cleanſe* thee from thy *ſtains* and bloody ſpots.

S. *Lord, why wouldeſt thou be taken, when thou mighteſt have eſcaped thine enemies?* Luke 22. 54.

C. That thy ſpiritual enemies ſhould not take thee, and caſt thee into the *priſon* of *utter darkneſs?* Mat. 5. 25. & 22. 13.

S. *Lord, wherefore wouldeſt thou be forſaken of all thy Diſciples?* Mat. 26. 56.

C. That I might *reconcile* thee unto God, of whom thou waſt forſaken for thy ſins?

S. *Lord, wherefore wouldeſt thou ſtand to be apprehended alone?* John 18. 8.

C. To ſhew thee that my love of thy ſalvation was more than the love of all my Diſciples.

S. *Lord wherefore was the young man caught by the Souldiers, and unſtript of his linnen, who came out of his bed, hearing the ſtir at thy apprehenſion, and leading to the High Prieſt?* Mark 14. 51, 52.

C. To ſhew their outrage in apprehending me, and my *power* in preſerving out of their outragious hands *all my Diſciples*, who otherwiſe had been *worſe handled* by them, than was that *young man.*

S. *Lord, wherefore wouldeſt thou be bound?* Mat. 25. 2.

C. That I might looſe the *cords* of thine *iniquities?*

S. *Lord, why waſt thou denied of* Peter? *Luke* 22. 57.

C. That

C. That I might *confeſs* thee before my Father, and thou mighteſt learn, that there is no truſt in *man*, and that *ſalvation proceeds* of my *meer mercy*.

S. Lord wherefore wouldeſt thou bring Peter *to repentance by the crowing of a Cock?* Luke 22. 50.

C. That none ſhould deſpiſe the means which *God* hath appointed for their converſion, though they ſeem never ſo mean.

S. Lord, wherefore didſt thou at the Cock crowing turn and look upon Peter? *Luke* 22. 61.

C. Becauſe thou mighteſt know that without the help of my *grace* no means can turn a ſinner unto *God*, when he is once fallen from him.

S. Lord, wherefore waſt thou covered with a purple robe? John 19. 5.

C. That thou mighteſt perceive that it was I that did away thy *ſcarlet ſins*.

S. Lord, wherefore wouldeſt thou be crowned with thorns? Iſa. 1. 8. Mat. 27. 29.

C. That by wearing *thorns*, *the firſt fruits* of the *curſe*, it might appear, that it is I which take away the *ſins* and *curſe* of the world, 1 *Pet.* 5. *Apoc.* 10. and *crown* thee with the *crown of life, and glory*.

S. Lord, why was a reed put into thy hand? Mat. 27. 19. Mark 12. 20.

C. That it might appear that I came not to *break the bruiſed Reed*.

S. Lord, wherefore waſt thou mocked of the Jews? Mat. 27. 29.

C. That thou mighteſt inſult over devils, who otherwiſe would have mocked thee, as the *Philiſtines* did *Sampſon*, Judg. 16. 25.

S. Lord, wherefore wouldeſt thou have thy bleſſed face defiled with ſpittle? Mat. 26. 67.

C. That I might cleanſe *thy face* from the *ſhame of ſin?*

S. Wherefore, Lord, were thine eyes hood-winkt with a veil? Mat. 14. 65.

C. That thy *ſpiritual blindneſs* being removed, thou mighteſt behold the *face* of my Father in Heaven.

S. Wherefore did they buffet thee with fiſts, and beat thee with ſtaves? Mat. 27. 20. and 27. 30.

C. That thou mighteſt be freed from the *ſtrokes* and *tearings* of infernal fiends.

S. Lord, wherefore wouldeſt thou be reviled? Mat. 27. 39.

C. That *God* might ſpeak *peace*, unto thee by his *Word* and *Spirit*.

S. Lord, wherefore was thy face disfigured with blows and blood? John 19. 3. Iſa. 53. 2.

C. That thy face might *ſhine* glorious as the *Angels* in Heaven, *Mat.* 13. 13. and 22. 30.

S. Lord, wherefore wouldeſt thou be ſo cruelly ſcourged? John 19. 1.

C. That thou mighteſt be freed from the *ſting* of *conſcience*, and *whip of everlaſting torments*.

S. Lord, wherefore wouldeſt thou be arraigned at Pilates *bar?* Mat. 14. 50.

C. That thou mighteſt at the laſt day be acquitted before my judgment-ſeat.

S. Lord, wherefore wouldſt thou be falſly accuſed? Luke 23. 2.

C. That thou ſhouldeſt not be juſtly *condemned*.

S. Lord, wherefore waſt thou turned over to be condemned by a ſtrange Judge? Mat. 27. 2.

C. That thou being redeemed from the captivity of a *belliſh Tyrant*, mighteſt be reſtored to God, whoſe own thou art by right.

S. Wherefore, O Chriſt, didſt thou acknowledge, that Pilate *had power over thee from above?* John 19. 11.

C. That *Antichriſt*, under pretence of being my *Vicar*, ſhould not *exalt himſelf above all principalities and powers*, Titus 3. 1. Romans 1 13. 1 Peter 2. 13, 14.

S. Lord, why wouldeſt thou ſuffer thy Paſſion under Pontius

Pontius Pilate, *being a* Roman *President to* Cæsar *of* Rome? Luke 23. 1. 2. John 19. 19, &c.

C. To shew that the *Cæsarian* and *Pontifician policy* of *Rome*, [Note well, *Apoc.* 11. 8. and 7. 5, 6, 24.] should chiefly persecute my Church, and *crucifie me* in my *members*.

S. *But why, Lord, wouldst thou be condemned?* John 19. 16. Luke 22. 24. Rom. 8. 3.

C. That the Law being condemned in me, thou mightest not be condemned by it.

S. *But why wast thou condemned, seeing nothing could be proved against thee?* Mat. 27. 24. John 15. 6.

C. That thou mightest know, that it was not for *my fault*, but for *thine* that I suffered.

S. *Lord, wherefore wast thou led to suffer out of the City?*

C. That I might bring thee to rest in the *heavenly City?* Mat. 27. 23. Heb. 13. 12.

S. *Lord, why did the Jews compel* Simon *of* Cyrene, *coming out of the field, to carry thy Cross?* Luke 23. 26. Mat. 27. 32.

C. To shew the *weakness* whereunto the burden of *thy sins* brought me; and what must be every Christians case which goeth out of the field of this world, toward the *heavenly Jerusalem*.

S. *Lord, why wast thou unstripped of thy Garments?* John 19. 18.

C. That thou mightest see how I forsook *all* to redeem thee.

S. *Lord, wherefore wouldest thou be lifted upon a Cross?* Luke 23.

C. That I might *lift thee up* with me to heaven.

S. *Lord, wherefore didst thou hang upon a cursed tree?* Luke 23. 33. Gal. 2. 7.

C. That I might satisfie for thy sin committed in eating the *forbidden fruits* of a tree.

S. *Lord, wherefore wouldest thou hang between two thieves?* Luke 23. 33.

C. That thou, my dear ſoul, mighteſt have place in the midſt of heavenly Angels.

S. *Lord, wherefore were thy hands and feet nailed to the Croſs?* Pſal. 22. 16. John 10. 25.

C. To inlarge thy *hands* to do the works of righteouſneſs, and to ſet thy *feet* at liberty to walk in the *ways of peace.*

S. *Lord, wherefore did they crucifie thee in* Golgotha, *the place of dead mens ſkulls?* Mat. 27. 33.

C. To aſſure thee, that my *death* is *life* unto the *dead.*

S. *Lord, why did not the Souldiers divide thy ſeamleſs Coat?* John 19. 24.

C. To ſhew that my *Church* is *one* without *rent* or *Schiſm.*

S. *Lord, wherefore didſt thou taſte vinegar and gall?* Mat. 27. 34.

C. That thou mighteſt eat the *bread of Angels*, and drink the *water of life?*

S. *Lord, why ſaidſt thou upon the Croſs, It is finiſhed?* John 19. 23. Rom. 10. 2 Cor. 3. 13.

C. That thou mighteſt know, that by my death the Law was fulfilled, and thy Redemption effected.

S. *Lord, why didſt thou cry out upon the Croſs, My God, my God, why haſt thou forſaken me?* John 19. 34.

C. Leſt thou being forſaken of God, ſhould'ſt have been driven to cry in the pains of Hell, Woe and alas for evermore.

S. *Lord, wherefore was there ſuch a general darkneſs when thou didſt ſuffer and cry out upon the Croſs?* Mat. 27. 45.

C. That thou mighteſt ſee an image of thoſe helliſh pains which I ſuffered to deliver thee from the endleſs pains of *Hell*, and everlaſting chains of *darkneſs*, 2 Pet. 2. 4. Jude v. 6.

S. *Lord, why wouldeſt thou have thine arms nailed abroad?* John 19. 23.

C. That

C. That I might embrace thee more lovingly, my ſweet ſoul.

S. *Lord, why did the Thief, that never wrought good before, obtain Paradiſe upon ſo ſhort a repentance?* Luke 23. 43.

C. That thou mayeſt ſee the *power* of my death, to forgive them that repent, that no ſinner needs deſpair.

S. *Lord, why did not the other Thief, which hanged as near thee, obtain the like mercy?* Luke 23. 39.

C. Becauſe I leave *whom I will* to harden themſelves in their lewdneſs, *Rom.* 9. 18, 19. to deſtruction, that all ſhould fear, and none preſume.

S. *Lord, wherefore didſt thou cry with ſuch a loud and ſtrong voice in yielding up the ghoſt?* Mat. 26. 50.

C. That it might appear that no *man took my life from me*, but that I laid it down of my ſelf, *John* 10. 18.

S. *Lord, wherefore didſt thou commend thy ſoul into thy Fathers hands?* Luke 23. 46.

C. To teach thee what thou ſhouldeſt do, *John* 13. 1. being to depart this life.

S. *Lord, wherefore did the Veil of the Temple rend in twain at thy death?* Mat. 27. 51.

C. To ſhew that the *Levitical Law* ſhould be no longer a *partition-wall* between *Jews* and *Gentiles*, Eph. 2. 14. Heb. 10. 19, 20. and that the *way* to *heaven* is open to all believers.

S. *Lord, wherefore did the earth quake, and the ſtones cleave at thy death?* Mat. 27. 51.

C. For horror to hear her Lord *dying*, and to upbraid the cruel *hardneſs* of ſinners.

S. *Lord, wherefore did not the Souldiers break thy legs, as they did the Thieves who hanged at thy right and left hand?* Exod. 12. 46. Mat. 34. 21. Zach. 12. 20.

C. That thou mighteſt know, that they had not power to do any more unto me, than the Scripture had foretold that they ſhould *do*, and I ſhould ſuffer to ſave thee.

S. *Lord*

S. *Lord, wherefore was thy ſide opened with a Spear?* John 20. 34.

C. That thou mighteſt have a way to come nearer my heart.

S. *Lord, wherefore ran there out of thy precious ſide blood and water?* John 19. 34.

C. To aſſure thee, that I was ſlain indeed, ſeeing my *heart-blood* guſhed out, and the water which compaſſed my * heart, flowed forth after it, which once ſpilt, man muſt needs die.

* There is about mans heart a skin called *Pericardium*, containing water which cools and moiſtens the heart leſt it ſhould be ſcorched with continual motion. † This skin once pierced, man cannot live. *Columb. Anat. 7. Horſt. de nat. hom. l. 1. exer. 8. 4. 5.*

S. *Lord, wherefore ran the blood firſt by it ſelf, and the water afterwards by it ſelf, out of thy bleſſed wound?* 1 John 5. 6.

C. To aſſure thee of two things: Firſt, that by my blood-ſhedding, *Juſtification*, and *Sanctification* were effected to ſave thee.

Secondly, that my Spirit by the conſcionable uſe of the *Water* in *Baptiſm*, and *Blood* in the *Euchariſt*, will effect in thee *righteouſneſs* and *holineſs*, by which thou ſhalt *glorifie* me.

S. *Lord, wherefore did the Graves open at thy death?* Mat. 27. 5.

C. To ſignifie that *Death*, by my *death*, had now received his *deaths wound*, and was overcome.

S. *Lord, wherefore wouldſt thou be buried?* Mat. 27. 60.

C. That thy ſins might never *riſe up* to judgment againſt thee.

S. *Lord, wherefore wouldeſt thou be buried by two ſuch honourable Senators as* Nicodemus *and* Joſeph *of* Arimathea? Mat. 27. 56. John 19. 39, 40.

C. That the *truth* of my *death* (the *cauſe* of thy *life*) might more evidently appear unto all.

S. *Lord, wherefore waſt thou buried in a new Sepulchre, wherein was never man laid before?* John 19. 4. Mat. 27. 60.

C. That it might appear that I, and not *another* aroſe;

aroſe; and that by my *own* power, not by *anothers* vertue, like him who revived at the touching of *Eliſha's* bones, 2 Kings 13. 21.

S. *Lord, wherefore didſt thou raiſe up thy body again?*

C. That thou mayeſt be aſſured that thy ſins are diſcharged, and that thou art juſtified, *Mat.* 28. 6. *Rom.* 4. 35.

S. *Lord, wherefore did ſo many bodies of thy Saints (which ſlept) ariſe at thy Reſurrection?* Mat. 27. 52, 53.

C. To give an aſſurance that all the Saints ſhall ariſe by the virtue of my Reſurrection at the laſt day, *Acts* 17. 31.

S. *Lord, what ſhall I render unto thee for all theſe benefit?* Pſal. 116. 51. Gal. 6. 17.

C. Love thy *Creator*, and become a new *creature*.

The Souls Soliloquy, raviſhed in contemplation of the Paſſion of our Lord.

WHat hadſt thou done, O my ſweet Saviour, and aye bleſſed Redeemer, that thou waſt thus betrayed of *Judas*, ſold of the *Jews*, apprehended as a Malefactor, and led bound as a Lamb to the ſlaughter? What evil hadſt thou committed, that thou ſhouldeſt thus be openly arraigned, accuſed falſly, and unjuſtly condemned before *Annas* and *Caiaphas*, the *Jewiſh* Prieſts, at the judgment-ſeat of *Pilate* the *Roman* Preſident? What was thine offence? or to whom didſt thou ever *wrong?* that thou ſhouldeſt be thus pittifully *ſcourged* with whips, *crowned* with thorns, *ſcoffed* with *flouts*, reviled with words, *buffeted* with fiſts, and beaten with ſtaves? O Lord, what didſt thou deſerve to have thy bleſſed face *ſpit* upon, and *covered* as it were with ſhame? to have thy *Garments* parted, thy hands and feet nailed to the Croſs? To be *lifted* up upon the curſed Tree, to be *crucified* among *Thieves*, and made to *taſte* Gall and Vinegar; and in thy

thy deadly extremity to endure ſuch a ſea of *Gods wrath*, that made thee to cry out, as if thou hadſt been forſaken of God thy Father? yea, to have thy innocent heart *pierced* with a cruel Spear, and thy precious Blood to be *ſpilt* out before thy bleſſed *Mothers* eyes? Sweet Saviour, how much waſt thou *tormented* to endure all this, ſeeing I am ſo much *amazed* but to think upon it! I enquire for thine offence, but I can find none in thee; no, not ſo much *as guile to have been found in thy mouth.* Thine *enemies* are challenged, and none of them dare *rebuke thee of ſin*: thine *accuſers* (that are ſuborned) agree not in their witneſs: the *Judge* that condemns thee, openly cleareth thine *Innocency*; his Wife ſends him word, that ſhe was warned in a dream, that thou waſt a juſt man, and therefore ſhould take heed of doing injuſtice unto thee: the *Centurion* that executed thee, confeſſed thee of a truth *to be both a juſt man, and the very Son of God.* The *Thief* that hanged with thee, juſtifieth thee, *that thou haſt done nothing amiſs.* What is the cauſe then, O Lord, of this thy cruel ignominy, Paſſion, and Death? I, O Lord, I am the cauſe of theſe thy ſorrows; my ſins wrought thy *ſhame*, mine *iniquities* are the occaſion of thy *injuries.* I have committed the fault, and thou art plagued for the *offence*; I am guilty, and thou art *arraigned*; I committed the *ſin*, and thou ſufferedſt the *death*; I have done the crime, and thou hangeſt on the Croſs. Oh the deepneſs of Gods love! Oh the wonderful diſpoſition of heavenly *grace!* Oh the unmeaſurable meaſure of divine *mercy!* The *wicked* tranſgreſſeth, and the *juſt* is puniſhed; the *guilty* is let eſcape, and the *innocent* is arraigned; the *malefactor* is acquitted, and the *harmleſs* condemned; what the *evil man* deſerveth, the *good man* ſuffereth; the *ſervant* doth the *fault*, the *maſter* endures the *ſtrokes.* What ſhall I ſay? *Man* ſinneth, and *God* dieth. O *Son of God*! who can ſufficiently expreſs thy *love?*

or

or commend thy *pity?* or extol thy *praiſe?* I was *proud*, and thou art *humble*; I was *diſobedient*, and thou becameſt *obedient*; I did eat the *forbidden fruit*, and thou didſt hang on the *curſed tree*; I played the *glutton*, and thou didſt *faſt*; *Evil concupiſcence* drew me to eat the *pleaſant Apple*, and *perfect charity* led thee to drink of the *bitter Cup*; I aſſayed the *ſweetneſs* of the *fruit*, and thou didſt taſte the *bitterneſs* of the *gall*. Fooliſh *Eve* ſmiled when I laughed; but bleſſed *Mary* wept when thy heart bled and died. O my God, here I ſee thy *goodneſs*, and my *badneſs*; thy *juſtice*, and my *injuſtice*; the *impiety* of my fleſh, and the *piety* of thy nature. And now, O bleſſed Lord, that thou haſt endured all this for my ſake, *what ſhall I render unto thee for all thy benefits* beſtowed upon me a ſinful ſoul? Indeed Lord, I acknowledge, that I owe thee already for my *creation*, more than I am able to pay; for I am in *that* reſpect bound, with all my powers and affections to *love* and to adore thee. If I owed my ſelf unto thee for giving me my ſelf in my creation; what ſhall I now render unto thee, for giving thy ſelf for me to ſo cruel a death, to procure my Redemption? Great was the benefit that thou wouldſt create me of *nothing*; but what tongue can ſufficiently expreſs the greatneſs of this grace, that thou didſt redeem me with ſo dear a price, when I was *worſe than nothing?* Surely, O Lord, if I cannot pay the thanks which I owe thee (and who can pay thee, who beſtoweſt thy *graces* without either reſpect of *merit*, or regard of *meaſure?*) it is the abundance of thy bleſſings that makes me ſuch a *bankrupt*, that I am ſo far unable to pay the *principal*, that I cannot poſſibly pay ſo much as the *intereſt* of thy love.

But, O my Lord, thou knoweſt, that ſince the loſs of thine Image (by the Fall of my firſt unhappy Parents) I cannot love thee with all my might, and my mind, as I ſhould. Therefore as thou didſt firſt caſt thy

love

love upon me, when I was a *child of wrath*, and a lump of the loſt, and condemned world, ſo now I beſeech thee, ſhed abroad thy love by thy Spirit through all my faculties and affections, that though I can never pay thee in that *meaſure* of love which thou haſt deſerved, yet I may endeavour to repay thee in ſuch a *manner* as thou vouchſafeſt to accept in *mercy*; that I may in *truth* of heart love my Neighbour for thy *ſake*, and love thee above all, for *thine own* ſake. Let nothing be *pleaſant* unto me, but that which is *pleaſing* unto thee. And ſweet Saviour, ſuffer me never to be loſt or caſt away, whom thou haſt bought ſo dearly with *thine own* moſt precious blood. O Lord, let me never *forget* thine infinite love, and this unſpeakable benefit of my *Redemption*; without which, it had been better for me never to have been, than to have any being.

And ſeeing that thou haſt vouchſafed me the aſſiſtance of thy holy Spirit, ſuffer me, O heavenly Father, who art the Father of Spirits, in the mediation of thy Son to ſpeak a few words in the ears of my Lord.

If thou, O Father, deſpiſeſt me for mine iniquities, as I have *deſerved*, yet be merciful unto me for the *merits* of thy *Son*, who ſo much for me hath ſuffered. What if thou ſeeſt nothing in me but miſery, which might move *anger* and *paſſion*? Yet behold the *merits* of thy Son, and thou ſhalt ſee enough to move thee to mercy and compaſſion. Behold the *myſtery* of his Incarnation, and remit the *miſery* of my tranſgreſſion. And as oft as the wounds of thy Son appear in thy *ſight*, O let the woes of my ſins be hid from thy *preſence*. As oft as the *redneſs* of his blood *gliſters* in thine *eyes*, Oh let the *guiltineſs* of my ſins be blotted out of thy Book. The *wantonneſs* of my fleſh provoked thee unto wrath; Oh, let the *chaſtity* of his fleſh perſwade thee unto *mercy*; that as my fleſh ſeduced

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me to ſin, ſo his fleſh may reduce me unto thy favour. *My diſobedience* hath deſerved a great revenge, but his *obedience* merits a greater weight of mercy; for what can *man* deſerve to ſuffer, which *God made man*, cannot merit to have forgiven? When I conſider the *greatneſs* of thy Paſſion, then do I ſee the *trueneſs* of that ſaying, that *Jeſus Chriſt came into the world to ſave the chiefeſt of ſinners*. Dareſt thou then, O *Cain*, ſay, that *thy ſins are greater than may be forgiven?* Thou lieſt like a Murtherer; the mercies of *one Chriſt* are able to *forgive a whole world of Cains*, if they will *believe and repent*. The ſins of all ſinners are *finite*, the mercies of God are *infinite*. Therefore, *O Father*, for the bitter Death and bloody Paſſion ſake which thy *Son Jeſus Chriſt* hath ſuffered for me, and I have now remembred unto thee, pardon and forgive thou unto me all my ſins, and deliver me from the curſe and vengeance which they have juſtly deſerved; and through his *merits*, make me, O Lord, a partaker of thy *mercy*. It is thy *mercy* that I ſo earneſtly knock for; neither ſhall mine *importunity* ceaſe to *call* and *knock*, with the man that would *borrow the loaves*, until thou ariſe, and open unto me thy gates of *Grace*. And if thou wilt not beſtow on me the *loaves*, yet, O Lord, deny me not the *crums* of thy *mercy*, and thoſe ſhall ſuffice thy *hungry* handmaid.

And ſeeing thou requireſt nothing for thy *benefits*, but that I love thee in the truth of my *inward* heart; (whereof a new *creature* is the trueſt *outward* teſtimony) and that it is as eaſie for thee to *make* me a new creature, as to *bid me* to be ſuch: *Create in me, O Chriſt, a new heart, and renew in me a right ſpirit*, and then thou ſhalt ſee how (mortifying old *Adam*, and his corrupt luſts) I will ſerve thee as thy *new creature*, in a *new* life, after a *new* way, with a *new* tongue, and *new* manners; with *new* words, and *new* works, to the glory of thy Name, and the winning of other

ſinful

ſinful Souls unto thy Faith by my devout example.

Keep me for ever, O my Saviour, from the torments of *Hell*, and tyranny of the *Devil*. And when I am to depart this life, ſend thy Holy *Angels* to carry me, as they did the Soul of *Lazarus*, into thy Kingdom. Receive me then into that moſt joyful *Paradiſe* which thou didſt promiſe unto the penitent *Thief*, who at his laſt gaſp upon the Croſs, ſo devoutly begged thy mercy, and admiſſion into thy Kingdom. Grant this, O Chriſt, for thine own *name ſake*; to whom (as it is moſt due) I aſcribe all glory and honour, praiſe, and dominion, both now and for ever. *Amen.*

FINIS.